

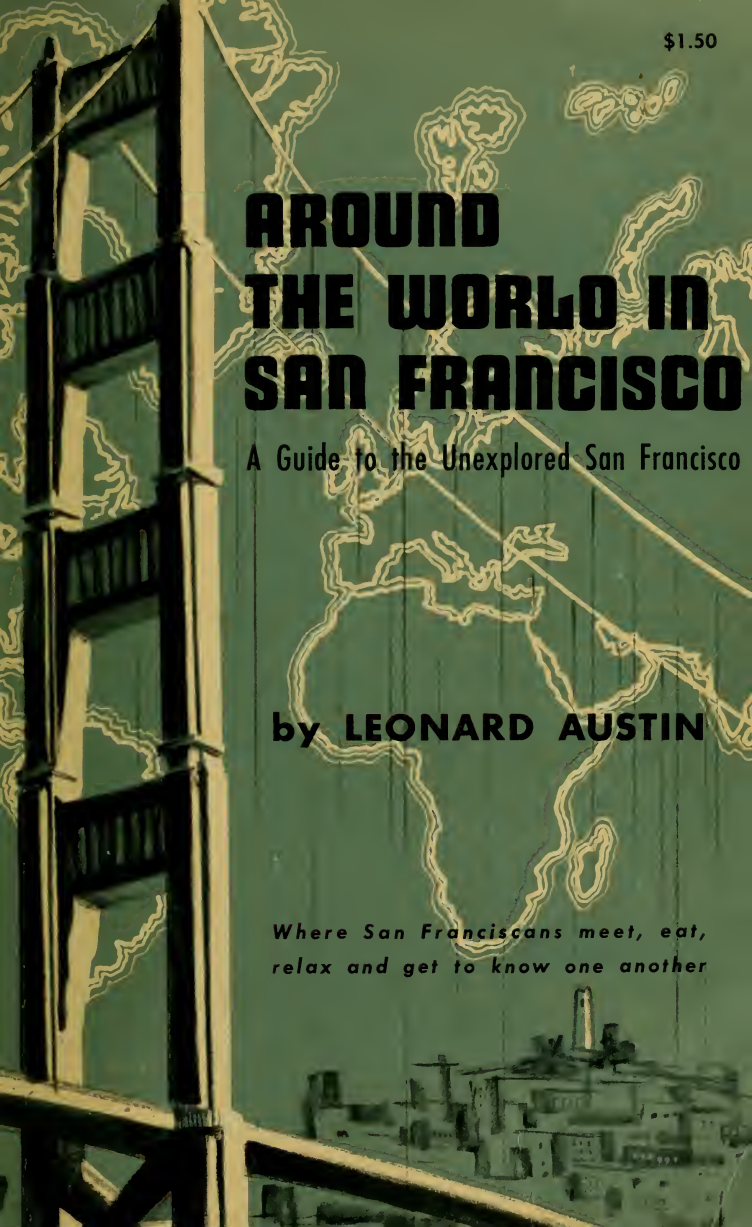
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AROUND THE WORLD IN SAN FRANCISCO

A Guide to the Unexplored San Francisco

by **LEONARD AUSTIN**

*Where San Franciscans meet, eat,
relax and get to know one another*



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Around the World
in San Francisco

Where San Franciscans from all nations
meet, eat, dance, and get to know one another.

by

LEONARD AUSTIN

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LEONARD AUSTIN

To the Memory of
LOUIS ADAMIC

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AROUND THE WORLD IN SAN FRANCISCO is a guide-book to the ethnic, racial and religious groups of the San Francisco-Oakland Metropolitan District. It is useful as a reference book for librarians, teachers, social workers, students of sociology, languages, music and dance, comparative religions; as a guide for residents and visitors alike who are interested in sampling exotic entertainment and foods and in observing something of other customs and cultures.

AROUND THE WORLD IN SAN FRANCISCO lists churches, organizations, publications, bookshops and restaurants of the Bay region's ethnic groups and describes them briefly. These listings are by no means all-inclusive. To list every organization would be in some cases repetitious. The well-organized groups have halls or community centers where many, often dozens of organizations meet. This is true of the German and Scandinavian-speaking groups. In some of the larger ethnic groups where there are a number of societies—in the case of the Chinese it runs into the hundreds—only those have been listed that can serve as an indication of the social, religious and political preferences of the whole group. Small gatherings that meet in private homes or in church parlors, or large clubs that meet infrequently at no fixed date have not been included.

Every effort has been made to make the listing of churches authentic and up-to-date. Like the rest of America the ethnic groups have been supporting a vigorous church-building program, erecting modern and expensive structures in new neighborhoods in the wake of their congregations. The Protestant churches conduct services entirely in the language of their congregations, foreign-language services preceding the English service. Some congregations have foreign-language services only once or twice a month, and others only once or twice a year. A few churches have abandoned foreign-language services entirely, but the American-born, English-speaking members of the ethnic group maintain their membership through family loyalties and sentiment.

In Roman Catholic churches Masses are said in Latin and in churches of the Byzantine rite of the Catholic Church in the liturgical language of the rite; in San Francisco the Byzantine church uses Old Slavonic. In some churches the reading of the Gospel and church announcements are in both English and the native language of the congregation. In other churches a sermon is given in the native tongue only at the High Mass.

The Eastern Orthodox churches celebrate the Liturgy in various languages. Russians and Serbians in Old Slavonic, Greeks in classic Hellenic, Syrians in Arabic, Armenians in classic Armenian. In some Greek churches the Gospel and some prayers are sung in English, but attempts to celebrate the Liturgy entirely in English have met with but little success.

Buddhist priests chant their liturgy in either Chinese or Japanese, as the case may be. In some Japanese Buddhist sects English services are given for American-born Japanese and English-language converts.

The churches listed under the Irish section are not exclusively Irish churches. They are parish churches and were included because their congregations include a majority of Irish-born members or because the churches are dedicated to Irish saints. Churches were included under the British section for their historical connection with the British inhabitants of the city.

Among the Negroes, churches are legion, most of them small sects meeting in private homes or stores. Only those churches were listed where the numerical size of the congregation and its economic status, or the personality of the pastor have been of great influence in the Negro community.

Newspapers were included as they are one of the best sources of information on ethnic groups. It should be remembered however, that periodicals frequently express decided political, religious or economic views and any information gained from their pages or from the editor should be followed by subsequent information from other sources. Proprietors of bookshops and pastors of churches are usually sound sources of information. Consular officials can be a source of information in varying degrees. Some foreign governments keep detailed records of all their nationals here, their homeland connections, occupations, organizations. Other consular offices keep no records at all and have little contact with their countrymen here; none at all after they become citizens. Con-

sular employees can usually direct the enquirer to the group leaders.

Only names of restaurants which are patronized by the ethnic groups themselves have been included. Although quality and authenticity of food and efficiency of service dictated the choice, popularity with the people was the final criterion. Where there was an embarrassment of riches as in the case of the French, Italian and Chinese restaurants, the selection was entirely personal.

Also listed in the book are the radio stations which broadcast foreign-language programs, theatres presenting foreign films; special lists which deal with foreign trade, the consular offices, inter-cultural organizations, foreign language collections in public and private libraries and a calendar of festivals.



The foreign-born white population of the San Francisco-Oakland Metropolitan area is 246,990 out of a total population of 2,240,757. This is a slight increase over 1940 when 243,230 foreign born were counted. This number refers only to foreign-born whites since the U.S. Census has no separate enumerations for foreign-born non-whites. Non-whites are classified by racial groups and no distinction is made between native or foreign-born. The 1950 census gives 209,491 as the number of non-whites in the Bay area, a threefold increase over the 63,108 of 1940. Negro inhabitants increased from 19,760 to 146,480; the Chinese from 25,215 to 34,774; the Japanese from 12,086 to 13,762. Other non-white peoples, mostly Filipinos, increased from 6,027 to 13,594.

San Francisco's foreign-born white population is 120,393 out of a total population of 780,351. The non-white population is 81,469. Of this number 43,502 are Negro, 24,813 Chinese, 5,579 Japanese and 7,554 of other races. Negroes increased over 800% from the 4,860 of 1940, the Chinese population increased by almost 40%, the Japanese by 5.7% and other non-white peoples by about 95%. Of six cities in the country most closely corresponding in size to San Francisco, only Boston has a larger percentage of foreign-born white population. On the West Coast, San Francisco has the largest percentage of foreign-born whites, but Los Angeles and Oakland have more non-whites in proportion to population.

The decrease in the number of foreign-born in San Francisco from the 130,271 of 1940 to 120,393 is in line with the general decrease in the foreign-born population of the United States. Since the first exclusion laws of the 1920's there has been a decrease in the foreign-born white population as a whole, although some ethnic groups have increased. The almost static growth of the foreign-born population of the San Francisco-Oakland Metropolitan area is in contrast to the decrease in San Francisco. This is due to several factors, chiefly the great migration from other sections of the country to the West Coast and the movement from the city to suburban dis-

tracts. Foreign-born from mid-western industrial centers have settled in great numbers about the Bay region, particularly in the East Bay cities, and many thousands of former San Franciscans of foreign birth have moved to regions further out from the city. The decrease of foreign-born in San Francisco has not been as sharp as in other large urban centers for the city is a favorite place of settlement for Latin-Americans, a new source of immigration which is only in its first stages. The small decrease in the city is also due to the numbers of refugees and displaced persons who have arrived within the past ten years; first those from fascism, later and even at the present time those from communism. The addition of wives and children of American citizens, especially the G.I. brides, should also be considered.

The decrease in the number of foreign-born in San Francisco and the small increase in the Bay area has not resulted in a corresponding decrease in the transplanted cultural life of the foreign-born.

While many old-country ways and habits have disappeared there has been an astonishing survival of the multi-colored, the intriguing, the archaic, the fanciful, and the sublime philosophies, lore, folkways, customs and festivals. Ancient traditions persist while at the same time new ideas, new techniques of living are gaining ground. To many foreign-born and to their American-born children "Americanization" has meant merely the adopting of only those elements of American life which are necessary to the adjustment to conditions and to the fulfillment of a more comfortable way of life. They have accepted the outward trappings of American life but have retained, at times knowingly and appreciatively, at other times, with the line of least resistance, the traditions of a folk people. For every immigrant to America has brought along with his personal possessions, a pile of invisible luggage. They are folk people with a common body of tradition which is passed on orally from generation to generation.

Their cultural life, as thin as it seems to be at times, is their link with the past. While it is not written, this cultural tradition is embodied in a thousand proverbs, sayings, folk songs and folk tales and in the example of one generation to the next. Culture is generally thought of as something to do with art or opera, being able to sit through an evening of classical music or being a member of the Book-of-the-Month Club.

That Pliny Washington, the shoe shine boy whose grandparents were slaves, has a cultural heritage; that Manuel Ribeiro, longshoreman, has another; or that Epifanio Pinoy, bus boy at the Palace Hotel, has another, is inconceivable. There is so much confusion over the words race and nationality, culture and civilization, that there is a tendency to mix race with culture, nationality with civilization and all these with language. The concept of culture as a way of life, as a sum total of habit patterns for a group—from the manner in which they eat to the concept of their god—is an idea not generally accepted.

These traditional habit patterns are what have survived to a remarkable degree. After more than a century of mass immigration, the cultural concepts, although somewhat blurred in some cases, are still the patterns of the majority of immigrants and their children. While maintaining loyalty and devotion to the land of their adoption, practicing their duties as citizens and taking advantage of the privileges of democracy, they have kept within their homes the folk culture of their ancestors. It is in the home and church that the transplanted cultures have found most fertile soil.

How long these cultural traits will last is beyond conjecture. As the original immigrants pass away the old folk ways fall into desuetude, and finally vanish. Although the second generation has been extraordinarily faithful to many of the beliefs and customs of their ancestors, and even the third generation has found a new awareness in the identity of their forefathers in the history of the New World, the forces of industrial civilization are dealing the final blows to manners and morals that have endured for a thousand years. Modern warfare is fatal to folk cultures. The impact of two world wars have all but destroyed them in Europe and they are fast disappearing in the rest of the world. The gradual break-up of the "foreign colonies," magazines, newspapers, radio and television are contributing in a subtler way to the transformation of folk societies in this country. The great migration now going on in America, as great as that of the mass migration from Europe fifty years ago; the movement from East to West and North to South in search of greater opportunities; the march from rural districts to the cities and from the center of the cities to suburban neighborhoods have all contributed to the standardization of American life. Yet, lest we seem too pat in our observations, we will affirm that this "melting pot" process has had a reaction among many second and third generation Americans

into reasserting their individuality. Thus, parallel with the "melting pot" process a cultural integration along traditional lines has resulted in the development of Louis Adamic's "Nation of Nations" idea. The latter concept is growing among many educated young second and third generation Americans and forces serious observers to conclude that the cultural baggage of their immigrant parents and grandparents will endure for many years more. Much of folk life will, of necessity, disappear; the native languages are already being spoken by fewer and fewer people, foreign language newspapers have a struggle to exist, many organizations will disband, and, unfortunately many charming customs will wither in the arid soil of industrialism. Another twenty years will see the end of much of the vivid immigrant life of these United States, yet much of the philosophy, the family customs and the religious observances will remain.

Even now in the year 1958, after mass immigration has ceased to be important in America there are in San Francisco over a hundred churches, temples, meeting houses in which the services are given wholly or in part in 23 languages: French, German, Spanish, Portuguese, Italian, Greek, Hebrew, Serbo-Croatian, Hungarian, Danish, Swedish, Norwegian, Finnish, Latvian, Estonian, Russian, Ukrainian, Arabic, Armenian, Chinese, Japanese, Korean, Tagalog. These houses of worship are of the Jewish, Confucian, Buddhist, Taoist, Shinto, Moslem, Hindu, Catholic, Orthodox and Protestant faiths.

In San Francisco and the East Bay there are 25 newspapers published in 14 languages: 9 dailies; 4 in Chinese, 2 in Japanese, 2 in Russian, 1 in Italian; 9 weeklies, in Russian, Chinese, Danish, Swedish, German, Serbo-Croatian, Italian, French, Portuguese; 5 monthlies, in Russian, Italian, Spanish, Hungarian, Latvian; as well as 7 weeklies printed in English for the Irish, Italians, Scandinavians, Jewish and Negro residents. Six radio stations in the Bay area broadcast programs in Spanish, Portuguese, Italian, French, Greek, Yugoslav, Chinese, Japanese, Filipino, Polish, Yiddish and Swedish.

For those with a penchant for exotic foods there are restaurants serving the foods of France, Belgium, Germany, Scandinavia, Russia, Hungary, Greece, Italy, Switzerland, Spain, Turkey, Iran, India, China, Japan, the Philippines, Hawaii and Tahiti, Mexico and Central America.

AMERICAN INDIAN

The census of 1950 gives the number of American Indians in the metropolitan Bay region as 1368, 331 of them in San Francisco. The number has increased by several thousand in the past two years since Indians are leaving their reservations by the hundreds every month. To help Indians become adjusted to urban life the Bureau of Indian Affairs has opened an office in Oakland and has already located nearly 100 families within six months and expects to relocate 400 in the next year. As of 1958 there are approximately 2500 Indians in the San Francisco-Oakland area.

American Indians have found jobs in the industrial plants of the East Bay cities where they are employed as mechanics, truck drivers and assembly-plant workers. Indians have achieved great skill as iron workers, first-rate structural steel men as sure-footed on a narrow girder as their ancestors were on a forest trail. They are completely composed in jobs requiring work at great heights: window washers, riggers in shipyards and industrial painters. Dozens were imported here to work on the Golden Gate and Bay bridges. Plains Indians often find work as stockyard attendants, instructors in woodcraft and Indian lore at summer camps. The women are employed as salesgirls, stenographers and many carry on the old handicrafts; doing bead work and leather craft at home.

Many of the migratory workers of the Thirties were Indians or part Indians from Oklahoma tribes; Kiowas, Cherokees, Osages. During the war years they settled in Oakland where there already was a colony of Pomos and Modocs of long residence.

Since the first World War in a community of converted box cars near the Santa Fe yards in Richmond has dwelt 50 families of New Mexico Indians, Acoma and Laguna Pueblos. Indians arriving in the last few years are largely Sioux, Mandan, and from other Dakota tribes. The Four Winds Club, a group of Indian ladies meeting regularly at the Y.W.C.A.,

1515 Webster Street, Oakland, is the only social center for Indians at the present.

Indians of the Bay region belong to 38 tribes (including the Eskimo) and use as their native tongue some 25 languages. The older residents are all Christians, mostly Protestants. The Richmond Pueblo community is Roman Catholic, celebrate many feasts in a mixture of pagan and Catholic ceremonies. About the beginning of September the traditional Acoma Corn Dance is performed, and on January 6, special church services and ancient Spanish festivities honor the Three Kings. Many of the more recent arrivals, especially those from the Sioux and Navajo, continue to believe in their tribal gods.

Information on American Indians in our midst can be obtained from the office of The Bureau of Indian Affairs, 84 Taylor St., and The American Indian Center, 16th St.

ARABIC-SPEAKING PEOPLES

There are no accurate statistics for Arabic-speaking peoples. Immigrants from Arabic countries of Asia are not counted separately but are listed under the heading 'Asia' in the census reports, and those from North Africa are included under the heading 'All Others.' Leaders among the residents here claim 1200 whose native tongue is Arabic, including both native and foreign-born. The majority is Syrian, but their country of origin is not only Syria, but also Lebanon, Israel, Egypt, and North African cities, especially Algiers and Casablanca. Driven from their homes before World War I by Turkish misrule, Syrians first settled in New York and Boston. In San Francisco they arrived about fifty years ago and have settled throughout the city, down the Peninsula and across the Bay.

Most Arabic-speaking people are communicants of one or the other of the Christian churches of the Near East. Some are members of the Eastern rites of the Catholic church, Maronite or Melchite, both of which recognize the Pope's supremacy. Most, however, are communicants of the Eastern Orthodox church. There are, too, about 150 Arabic-speaking Jews from Syria and Iraq. There are also a few Druses. Since World War II, some Moslems from Israel, Syria, Egypt and Iraq have found their way to the shores of San Francisco Bay.

CHURCHES

EASTERN ORTHODOX

ST. NICHOLAS SYRIAN ORTHODOX, Green & Gough Sts.

MOSLEM

ISLAMIC CENTER, 2030 Broadway

JEWISH

MAGAEN DAVID, 351 Fourth Avenue

ORGANIZATIONS

AMERICAN-SYRIAN LEBANESE SOCIETY, 1675 Green St.

ARMENIAN

Armenians are included in the 'Asia' total of the United States Census. Unofficial figures of group leaders here estimate between 2,000 and 2,500 Armenian-Americans about the Bay area. Many speak Turkish as well as Armenian and are often included in the census figures as being of Turkish stock.

The three greatest areas of concentration in the United States are the Boston-Worcester area; Fresno, California; and the New York City-New Jersey district. Fresno is the seat of a Bishop of the Armenian Gregorian Church, the oldest national church of any faith. Some Armenians are Protestants and others are Catholics with their own rite whose ranking prelate is a Cardinal of the Roman Church. Armenian-Americans all over the country are proud of two San Francisco Armenians—William Saroyan, author and playwright, winner of two Pulitzer prizes, and George Mardikian, restaurateur de luxe and author of "Dinner at Omar Khayyam's."

The Armenian-American community has a large proportion of business and professional men. It has a monopoly of the rug business in this city—the importing, selling, repairing and cleaning of fine Oriental rugs. Many are salesmen, accountants, and they own most of the street flower-stands in San Francisco.

On the first Thursday after June 15, Armenians honor Sts. Sahac and Mesrob, who translated the Bible into Armenian. Armenian Independence Day, when the short-lived Erivan Republic was founded in 1918, is observed on May 25, while April 24 is marked by memorial services for the martyrs who suffered during World War I.

CHURCHES

ARMENIAN APOSTOLIC CHURCH (Gregorian)

ST. JOHN, 175 Olympia Way, San Francisco

ST. GREGORY THE ILLUMINATOR, 245 Seventh St., S.F.

ST. VARTAN, 23rd Ave. & E. 17th St., Oakland

PROTESTANT

CALVARY CONGREGATIONAL, 1339 38th Ave., S.F.

BETHANY CONGREGATIONAL, 3855 Whittier Ave., Oakland

ORGANIZATIONS

A.R.F. ROSDOM HALL, 1553 Page St., S.F.

AMERICAN NATIONAL COMMITTEE FOR HOMELESS ARMENIANS,

207 Powell Street, San Francisco

ARMENIAN GENERAL BENEVOLENT UNION, 552 Mission St., S.F.

ARMENIAN GENERAL BENEVOLENT UNION, 4100 Norton St., Oakland

RESTAURANTS

OMAR KHAYYAM, 183 O'Farrell St.

THE CAIRO, 79 Fourth St.

THE LITTLE LAMB, 1587 University Ave., Berkeley

ASSYRIAN

(See Iranian)

AUSTRALIAN

(See British)

AUSTRIAN

The 13,000 persons listed in the census as of Austrian birth or parentage are of German ethnic stock. The dismemberment of Austria after World War I left many thousands of German-speaking Austrians in other countries—Hungary, Czechoslovakia. Many hundreds of these people have come into this city in the last decade and usually associate with their Austrian co-nationals. Most Austrians are Roman Catholics, but during the 1930's many Jewish refugees from the Nazis arrived. They were professional and business people and settled in a considerable group in Berkeley. Some of this group have opened little cafes and bakeries where they serve the delicacies of Vienna. Among them are The Little Corner House, 901 Sutter Street, Old Europe Cafe, 2380 Telegraph Avenue, Berkeley. The Austrian Society meets weekly at California Hall, Turk and Polk Streets.

BASQUES

It is impossible to figure the number of Basques in the city due to the mobility of the group. It is estimated that there are no more than 100 Basques living permanently in the city, but at certain seasons there are well over a thousand—seamen, shepherds from sheep stations in Idaho and Nevada who stop here on their way to and from frequent visits to the motherland. The transients gather at the hotels along Broadway and Vallejo Streets.

Basques speak either Spanish or French, according to the country of their origin, but their native tongue, Euskadi, has no relation to any other known language. Philologists claim that it is a remnant of the language of the extinct Iberians. Basques have a social center at the Club Vasco, 734 Broadway.

Some Basque hotels that serve food:

HOTEL ESPANOL, 719 Broadway
HOTEL PYRENEES, 759 Broadway
GLOBO HOTEL, 771 Broadway
HOTEL de ESPANA, 781 Broadway

BELGIUM

A thousand first and second generation Belgian-Americans live in the San Francisco Bay area. The largest colony in the nation, numbering 12,000, is in Detroit. Most San Francisco Belgians speak both French and Flemish. Their society is the Belgian Benevolent Society which meets monthly at 1750 Clay Street.

BOHEMIAN

(See Czech)

BRITISH

The 1950 census reported among the foreign white stock in the Bay area 17,000 natives of England and Wales (including 100 Manx), 7,069 from Scotland, 19,514 English-speaking Canadians, and 1,200 from Australia. There are also some New Zealanders and English-speaking natives of British overseas colonies. Adding these all together and including the native-

born of British parentage makes a total of 100,000 British-Americans in the San Francisco-Oakland metropolitan area.

This does not, of course, give any idea of the numbers of those of British origin. People from Gt. Britain, Canada and Australia were here over a hundred years ago in the little settlement of Yerba Buena. Britishers now live in all sections of the Bay area cities and towns and are well-assimilated into the community.

The first resident of Yerba Buena was the Englishman, Richardson, and Britishers from the British Isles and from British stock in America have contributed to the well-being of San Francisco ever since. Yankee clipper ships and whalers laid the foundations to build the tremendous foreign trade of the Port of San Francisco. British men and money founded banks, transportation companies and insurance firms. Boston money and New England preachers built the first Protestant churches of the West Coast. The Young Men's and the Young Women's Christian Association were founded by Britishers. The names of Richardson, Sam Brannan, Andrew Hallidie, Lotta Crabtree, Thomas Starr King, John McLaren, William Keith and Matthew Barnes are only a few of the Britishers who have given much to the city of their adoption in trade and business, cable cars, entertainment, civil rights, landscaping and art.

Most Britishers are Protestants, the majority members of the Episcopalian, Methodist and Presbyterian churches. There are many Congregationalists and Christian Scientists, and a surprising number of Spiritualists. Some Canadians and Australians of Irish ancestry are Roman Catholics and there are Jews from England and the cities of the British Commonwealth, a tiny group of Scottish Catholics from the Hebrides and Nova Scotia. Scots are predominantly Presbyterian, as are the Welsh.

Since 1948, many Shanghailanders, prosperous business and professional men from Shanghai and other China cities have taken up residence in our city, and a large number of retired English military men and civil servants have settled across the Bay in Marin County in those delightful towns of Sausalito and Belvedere. English celebrate St. George's Day on April 23. St. Andrew's Day is observed by the Scots on November 30. Scots have preserved their individualism more than other Britishers by fostering their customs and dances by supporting a bagpipe band and by their annual gathering of the clans, usually at the Stadium in Golden Gate Park. The Welsh have



magnificent choirs, preserve their native speech to the extent that one out of every five Welshman, native and foreign born, is fluent in the ancient Cymric. Their national holiday is St. David's Day, March 1.

CHURCHES

San Francisco

PROTESTANT

CHURCH OF THE ADVENT, 362 Fell St.
ST. FRANCIS EPISCOPAL, San Fernando Way & Ocean Ave.
HOLY INNOCENTS, 455 Fair Oaks St.
TRINITY EPISCOPAL, Bush & Gough Sts.
FIRST PRESBYTERIAN, Van Ness Ave. & Sacramento St.
ST. PAUL'S PRESBYTERIAN, 1339 43rd Ave.
ST. DAVID'S WELSH, 449 14th St.

Alameda Co.

PROTESTANT

ST. JAMES EPISCOPAL, 17th St. & 13th Ave., Oakland
ST. CLEMENT EPISCOPAL, Claremont & Russell Aves., Berkeley
BROOKLYN PRESBYTERIAN, 1269 15th Ave., Oakland
WELSH PRESBYTERIAN, 1726 Castro St., Oakland

Marin Co.

CHRIST EPISCOPAL, 41 Santa Rosa Ave., Sausalito

ORGANIZATIONS

San Francisco

ENGLISH SPEAKING UNION, 465 Post St.
BRITISH BENEVOLENT SOCIETY, 333 Kearney St.
ORDER OF SONS OF ST. GEORGE, 625 Turk St.
DAUGHTERS OF THE BRITISH EMPIRE, Sir Francis Drake Chapter,
c/o Mrs. R. G. Ockernal, 175 Beaumont Ave. SK 1-6785
CANADIAN LEGION, Veterans Bldg., Van Ness Ave., and McAllister
AUSTRALIAN SOCIETY, c/o Mrs. Conduit, 4683 18th St.
MANX SOCIETY, c/o Mrs. Wilfrid Quayle, 1537 20th Ave. OV 1-3271
CLAN FRAZER, Order of Scottish Clans, 44 Page St.
CLAN McNEILL ASSOCIATION, 531 Clay St.
ST. ANDREWS SOCIETY, 602 California St.
CALEDONIA CLUB, 44 Page St.
DAUGHTERS OF SCOTIA, 26 Seventh St.
CALEDONIA PIPE BAND, c/o C. Biggers, 1760 Ellis St. WA 1-8462
SCOTTISH CULTURAL SOCIETY, 414 Mason St.

Alameda Co.

ORDER OF SONS OF ST. GEORGE, 2436 Grove St., Oakland
ORDER OF SONS OF ST. GEORGE, 2329 Santa Clara Ave., Alameda
ST. ANDREWS SOCIETY, 3829 Piedmont Ave., Oakland
SCOTTISH LADIES CLUB, 1549 Oak St., Oakland
CLAN McDONALD, Order of Scottish Clans, 2436 Grove St., Oakland
DAUGHTERS OF SCOTIA, 1918 Grove St., Oakland

CANADIAN LEGION, 200 Grand Ave., Oakland
BRITISH COMMONWEALTH CLUB, 2436 Grove St., Oakland
BAY REGION LANCASHIRE CLUB, 2436 Grove St., Oakland

San Mateo Co.

ORDER OF SONS OF ST. GEORGE, 849 San Mateo Dr., San Mateo
CANADIAN LEGION, Peninsula Post Veterans Building, Redwood City

BOOKSHOP

SCOTTISH IMPORTS, 352 Sutter Street

BULGARIAN

Bulgarians are not listed separately in the U.S. Census and the numbers living in the Bay region can only be estimated. A thousand Bulgarian-speaking people are believed to be in the greater San Francisco-Oakland district. This number includes not only natives of Bulgaria and their children, but Macedonians from southern Yugoslavia and northern Greece. They are predominately members of the Bulgarian Orthodox church, but some are Protestant.

On June 3, Bulgarians celebrate the anniversary of the heroic death of the poet Christo Botev. Bulgarian Independence Day is celebrated on September 22. Macedonians commemorate the death of Todor Alexandroff, the leader in their struggle for freedom from Greece on St. Elijah Day, August 2.

ORGANIZATION

BULGARIAN WELFARE SOCIETY, 44 Page Street

RESTAURANT

BYZANTIAN COFFEE HOUSE, 792 Folsom Street

CANADIAN (See British)

CHILEAN (See Latin American)

CHINESE

The Chinese population of San Francisco according to the census of 1950 is 24,813, two-thirds of these American-born. Oakland has 5,531 Chinese residents and there is a total of



33,908 in the Metropolitan area, an increase of nearly 40% since the census of 1940.

Except for a very few students and refugee families from North China, all American Chinese are from the province of Canton and speak Cantonese. The historical center of the Chinese-American residents of the West Coast is in the section known familiarly as Chinatown, the area between California Street and Pacific Street from Kearney to Powell Streets. Although there has been little Chinese immigration for thirty years, the high birth rate has produced a region terrifically over-crowded. During the war years, Chinatown burst its seams and families began moving up the side of Nob and Russian Hills. In the last five years, Chinese-Americans have moved to other sections of the city. There is an incipient Chinatown forming in the neighborhood of Larkin and Pacific Streets, and some families have settled south of Market Street and as far away as the Richmond district and Bay View. Seventy-five percent of the Chinese-Americans, however, live within walking distance of Chinatown.

The main artery of Chinatown, Grant Avenue, is a paradise for window-shoppers. Hundreds throng the street day and night fascinated at the displays of ivory, jade, lacquer, brocade and porcelain. To really see Chinatown, however, you should walk away from Grant Avenue along the side streets and narrow alleys. The street markets, the live fish and fowl market on Grant Avenue, the herb shops and music stores of Stockton Street, the goldsmith shops of Jackson Street, the stainless steel and granite memorial to the "Father of Modern China," Dr. Sun Yat Sen, in St. Mary's Square and Ching Wah Lee's museum of arts and antiquities in Old Chinatown Lane off Washington Street, should be seen. Chinese classic dramas and operas are produced with Oriental lavishness of costume and stylized gestures rooted in a thousand year tradition of stage lore during the season which starts around Chinese New Year's and runs throughout the Spring. The old telephone building on Washington Street is an exquisite pagoda; the Buddhist and Taoist temples were established by the first Chinese to come to America over a hundred years ago.

Confucian philosophy has a strong hold on the Chinese. The rules and tenets laid down by the Chinese sage rule the lives of nearly everyone to some extent, even the Christians. Since Confucianism is not a religion, but rather a code of morals and manners, followers of this philosophy are heterodox

in religious matters. Many Chinese follow the teachings of more than one religion, and many more find the teachings of Confucius sufficient moral guidance. One third of the Chinese-Americans have no formal religious affiliation.

One third are Christians, belonging to a dozen sects, and another third follow the teachings of Buddha and the Tao.

The tourist trade has given the Chinese community a disproportionate number of importers, shopkeepers and salespeople. Chinatown is the commercial center for Chinese-Americans of the whole of North America and here are the firms that import art goods and foods from the Orient (now mostly from Hong Kong and Macao) and export them to all of the United States. There are numbers of skilled craftsmen in jewelry, pottery, bamboo and rattan and fine embroidery. There are thousands of restaurant owners and employees, laundrymen and garment workers. This city within a city has its own school, hospital, and law courts. In recent years, the young Chinese-American university graduate has found greater opportunities in the larger world outside Chinatown and competes successfully with his white colleagues, especially in the fields of medicine, science, engineering, architecture and the fine arts.

The principal holiday is New Year's Day which arrives between January 20 and February 20. During this period, the Lion of Good Luck prances through the streets to the accompaniment of clashing cymbals and booming drums, fireworks crackle all night long and thousands of San Franciscans of all races crowd the sidewalks. October 10, Ten-ten Day is the anniversary of the founding of the Chinese Republic, and November 11 is remembered as the birthday of Sun Yat Sen. The Ghost Festival on the fifteenth day of the Seventh Moon, in the early Fall, is the time to pay homage to the honorable ancestors. Incense is burned before the family portraits and often out-of-doors on fire escapes and offerings of food and tobacco are brought to the temples.

CHURCHES

San Francisco

TAOIST

TIEN HOU TEMPLE, 125 Waverly Place

BUDDHIST

KONG CHOW TEMPLE, 520 Pine St.

KWANG YIN TEMPLE, Spofford Alley
UNIVERSAL BUDDHIST TEMPLE, 720 Washington St.

CATHOLIC

HOLY FAMILY, 916 Stockton St.

PROTESTANT

CHINESE PRESBYTERIAN, 925 Stockton St.
CHINESE BAPTIST, 781 Washington St.
FIRST CONGREGATIONAL, 21 Brenham Place
CHINESE METHODIST, 900 Washington St.
CUMBERLAND PRESBYTERIAN, 855 Jackson St.
CHINESE BAPTIST CENTER, Clay and Hyde Sts.
CHINESE COMMUNITY CHURCH, 1530 Sacramento St.
TRUE SUNSHINE EPISCOPAL, 1404 Powell St.

Alameda Co.

PROTESTANT

OUR SAVIOUR EPISCOPAL, 9th & Madison, Oakland
CHINESE BAPTIST, 825 Webster St., Oakland
CHINESE METHODIST, 321 8th St., Oakland
CHINESE COMMUNITY CHURCH, 1917 Addison St., Berkeley

ORGANIZATIONS

San Francisco

CHINESE SIX COMPANIES, 843 Stockton Street
(The Law Courts and Information Center of Chinatown)
CHINESE NATIONALIST PARTY (Kuo Min Tang), 846 Stockton Street
CONFUCIAN SOCIETY, 125 Waverly Place
CHINESE-AMERICAN CITIZENS ALLIANCE, 1044 Stockton
CATHAY POST, AMERICAN LEGION, 1524 Powell Street
CHINESE-AMERICAN VETERANS DUGOUT, 33 Hangah Alley
BING KONG TONG (Masonic), 35 Waverly Place
LEE ON DONG YOUTH CLUB, 109 Waverly Place
CHINESE CULTURE CLUB, 871 Sacramento Street
CHINESE YOUTH CLUB, 31 Hangah Alley
CATHOLIC CHINESE SOCIAL CENTER, Stockton & Clay Sts.
CHINESE SOCIETY FOR PROMOTION OF AVIATION, 810 Stockton Street
CHINESE WORKERS MUTUAL AID SOCIETY, 737 1/2 Clay Street
CHINESE PEACE ASSOCIATION, 146 Waverly Place
CATHAY CLUB, 712 Commercial Street
NAN CHING MUSICAL SOCIETY, 143 Waverly Place
CHINESE SPORTSMAN'S CLUB, 773 Sacramento Street
CHINESE SCHOOL, 765 Sacramento Street
CHINESE Y.M.C.A., 855 Sacramento Street
CHINESE Y.W.C.A., 965 Clay Street
CHINESE HOSPITAL, 835 Jackson Street

Alameda County

CHINESE COMMUNITY CENTER, 316 Ninth St., Oakland
KUO MIN TANG, 389 Ninth St., Oakland
BING KONG TONG (Masonic), 376 7th St., Oakland
SUEY YING LABOR ASSOCIATION, 712 Webster St., Oakland
DRAGON SOCIAL CLUB, 715 Webster St., Oakland
EAST BAY ORIENTAL CLUB, 831 Webster St., Oakland
CHINESE STUDENTS CLUB, 2600 Edna St., Berkeley
CHINA INSTITUTE IN AMERICA, 2507 Dwight Way, Berkeley

PUBLICATIONS

CHINESE WORLD, Daily Independent, 8300—736 Grant Ave.
CHINESE TIMES, Daily Non-Partisan, 7580—119 Waverly Place
NATIONALIST DAILY, Chang Kai Shek, 3760—809 Sacramento St.
YOUNG CHINA, Daily Independent, 3985—881 Clay St.
CHINESE PACIFIC WEEKLY, Independent, 3574—751 Clay St.

BOOKSHOPS

SERVICE SUPPLY CO., 835 Grant Ave.
ORE HANG BOOK SHOP, 725 Clay St.

RESTAURANTS

TAO YUEN, 823 Clay St.
SUN HUNG HEUNG, 744 Washington St.
SAM WO, 813 Washington St.
HANGAH TEA ROOM, 1 Hangah
WOEY LOY GOEY, 699 Washington St.

THEATRES

GREAT CHINA (Classic Dramas and Operas) 636 Jackson St.
SUN SING (Films), 1021 Grant Ave.
GRANDVIEW (Films), 649 Broadway
WORLD (Films), 736 Jackson St.

COLOMBIAN

(See Latin America)

CROATIAN

Of the 7,500 persons of Yugoslav stock in the Bay area, about 3,500 are natives or children of natives of the provinces of Dalmatia, Croatia and Slavonia in the Republic of Yugoslavia. Croats from Dalmatia were among the early settlers in San Francisco, arriving here in their own fishing schooners around the Horn in the 1850's. They first entered the fishing trade, but later left the active fishing to engage in business on land as fish brokers and packers, merchants and proprietors of sea food restaurants. They introduced the fig into California and have developed its cultivation into a profitable industry. Thousands of Dalmatians and Croats in the Santa Clara Valley engage in the cultivation of apples, prunes and cherries. Croatian-Americans are almost entirely Roman Catholics.

On February 3rd, Dalmatians observe the festival of the patron of their capital city, Dubrovnik, Svety Vlaho (St. Blaise). Here in San Francisco, the observance is held on the

nearest Sunday and is an occasion for wearing national costumes and for performing the native kolo dance in great circles of shouting Croats.

CHURCH

NATIVITY, 240 Fell St.

ORGANIZATIONS

JUGOSLAV SOKOL, 580 Eddy St.

CROATIAN-AMERICAN HALL, 3412 19th St.

AUSTRIAN MUTUAL BENEVOLENT SOCIETY, 225 Valencia St.

SVETY VLAHO BROTHERHOOD OF DUBROVNIK,

c/o Petar Knego, 610 Larkin St.

CROATIAN FRATERNAL UNION, 580 Eddy St.

SLAVONIAN MUTUAL BENEVOLENT SOCIETY, 225 Valencia St.

CROATIAN SOKOL, 810 Chester St., Oakland

PUBLICATIONS

JUGOSLAV HERALD, 223 Valencia St.

CZECH

Only 2,500 Czechs of the first and second generations live about the Bay area. This is a very small group in comparison with the great numbers in Chicago and Cleveland. Most Czechs come from the province of Czechy in Czechoslovakia (historically known as Bohemia; thus, Czechs are frequently referred to as Bohemians), from Moravia and Silesia. Natives of Czechy also include some German-speaking people (Sudeten). The Czech community is organized into several social clubs and gymnastic societies (Sokols). Most of the group are Roman Catholics but there are many free-thinkers and some Jews.

St. Vaclav (Wenceslaus) Day, September 28, is the feast of the patron saint of the Czechs. Czechoslovak Independence Day is celebrated on October 28. Czech organizations meet at Sokol Hall, 735 Page Street. In Oakland, there is a branch of the Czech National Alliance which meets at 610 Sixteenth Street. The All Slav Club, 5220 Glenn Avenue, San Pablo, has many Czech members and the majority of subscribers of the Slav-American News, 518 Octavia Street, are Czech-Americans.

CUBAN

(See West Indian)

DANISH

The Bay area Danish-Americans number 15,000—one of the largest concentrations of Danes in the United States. Most of them live in the Buena Vista Hill neighborhood, in the streets about Market, Church and 14th Streets, in Oakland and Alameda. Solvang, San Luis Obispo Co. is a Danish farming community, complete with church and folk school. There are a large number of professional and business men among the Danish-Americans, many skilled workers, mechanics and beauty shop operators.

Most Danes are members of the Lutheran church, but some are Baptists, Methodists and Mormons. Danish Flag Day comes on June 15. April 12 is the birthday of Hans Christian Anderson.

CHURCHES

PROTESTANT

ST. ANSGAR LUTHERAN, 152 Church St., San Francisco
CENTRAL METHODIST, 754 14th St., San Francisco
OUR SAVIOUR LUTHERAN, 1736 Seventh Ave., Oakland
DANISH-NORWEGIAN METHODIST, 608 20th St., Oakland

ORGANIZATIONS

DANISH BROTHERHOOD, 44 Page St., San Francisco
DANISH-AMERICAN WOMENS' CLUB, 465 Post St., San Francisco
DANIA No. 2, 44 Page St., San Francisco
DANISH SINGING SOCIETY LYREN, 739 Page St., S.F.
DANISH HALL, 164 11th St., Oakland

PUBLICATIONS

BIEN, Weekly Non-Partisan, 3,000—435 Duboce St., San Francisco
AMERICAN SCANDINAVIAN, English-Language Monthly,
435 Duboce St., San Francisco

RESTAURANT

NELDAN'S CLARIDGE HOTEL, 634 15th St., Oakland

DUTCH (See Netherlands)

EAST INDIAN

San Francisco's East Indian community is a small one, 85 merchants, importers and salesmen. Not included in this group are several Indian-Portuguese Roman Catholic families from Goa.

The Indian residents of San Francisco are generally Hindu in religion, attend the Vedanta Mission at Fillmore and Vallejo Street and speak Hindustani.

The Hindus of California have the Hindustani Welfare and Relief Society with headquarters in El Centro. The radical Ghadar party, called the Pacific Coast Hindustani Association has a home at 5 Wood Street, where they maintain an ashram for indigent aged and students.

The other natives of India on the West Coast, a possible total of 3,000, are Sikhs from the Punjab. Their native language is Punjabi which differs considerably from Hindustani. They are generally employed in agricultural pursuits, working the rice crops, the cotton crop of the Imperial Valley, and the vegetable lands in the delta section of the Sacramento and San Joaquin Valleys.

Sikhism is a reform movement against caste system, sectarianism, symbol worship and aims for the unity of Hindu and Moslem. There are nine Sikh temples on the Pacific Coast, the chief temples in Stockton and Vancouver, B.C. At the Stockton temple is kept the Granth, or Sacred Book containing precepts of the gurus. In this hall, scriptures are read and expounded by a priest daily.

Their national society is the Khalsa Diwan, or the League of Fellowship. Aims of the society are the promotion of religious interests among the Sikhs and promotion of education among the Indians of America and India.

Indian Independence Day on January 26 is a time for a gathering of East Indians from far and near. The anniversary of the death of Ghandi is observed with prayers and eulogies. At this time, Hindus are joined by members of other groups—internationalists, pacifists and admirers of the great Mahatma. The chief Sikh holiday is their New Year, April 15.

Curries and other exotic East Indian food are served at India House, 629 Washington Street and the Curry Bowl, 4321 Geary Blvd.

ECUADORIAN

(See Latin American)

ENGLISH

(See British)

ESTONIAN

San Francisco's 200 Estonians have been here only six or seven years. They came as refugees from the Soviet rule that had seized their happy little land. Devoted to freedom, they endured suffering and privation to escape from intolerable repression. Some arrived here after a long and hazardous voyage across the Atlantic in ancient fishing boats and light pleasure craft, living a saga of courage and determination that has thrilled Americans. Others came out of German displaced persons camps.

These latest additions to cosmopolitan San Francisco are of the professional and middle classes of Estonia and have taken their places here in the business and artistic life of the city. Europeans have long known that Estonia had the largest proportionate number of university graduates of any country, so it is not surprising that they should soon find their way into the professional ranks. Their knowledge of many languages has made them excellent interpreters, language teachers, clerks in airlines offices. Others are physicians, engineers, machinists, nurses and ships' officers.

Estonians are entirely Protestant, mostly Lutheran, and their native tongue is similar to Finnish with whom they have much in common, racially as well as socially. Estonian-Americans have settled in widely separated areas of the city, but since the Potrero Hill Neighborhood House has held open house for them and has been a haven of refuge, they have congregated in large numbers in its vicinity. The Estonian Society, San Francisco Eesti Selts, 953 DeHaro Street, meets in this building, as well as an excellent choir and dramatic and folk dance groups.

Estonian-Americans celebrate the Independence of Estonia on February 24 and they join the other displaced persons from the Baltic States, Latvians and Lithuanians in a commemorative ceremony for the victims of the mass deportations of their countrymen to slave labor camps on June 14.

FILIPINO

There are approximately 7,000 Filipinos living in the Bay area. The single men, a transient population of seamen, hotel and restaurant workers, Alaskan cannery workers, gather about



Kearney Street from Sacramento Street to Pacific Street. Along this street and the side streets on the edge of Chinatown are the restaurants, clubs and poolrooms for the Filipino boys.

The family men, including many students and professional men, live along Divisadero Street. Since the war, many Filipinas have come to the States and the formerly entirely male population of Filipino-Americans has been graced by the women now living here. But the proportion of women to men among Filipino-Americans is still very small—about 1 to 50. Many Filipinos have married white women.

Filipinos' predominating tongue is Tagalog, but since many speak other dialects, English is used as a means of general communication. Filipinos are mostly Roman Catholics, but there are some Protestants and some members of the native sect, Aglipayan.

Stockton, with over 10,000 Filipino-Americans, is the largest colony in America. Among them are many wealthy business men and ranchers. The colony maintains a fine social center and publishes a newspaper in both Tagalog and English.

CHURCHES

PROTESTANT

FILIPINO METHODIST, 2012 Pine Street

FILIPINO METHODIST, 1125 West St., Oakland

ORGANIZATIONS

FILIPINO COMMUNITY OF SAN FRANCISCO, 2870 California St.

GRAN ORIENTE FILIPINO (Masonic), 95 Center Place

KNIGHTS OF DIMAS ALANG, 443 Broadway

POST No. 62 AMERICAN LEGION, Veterans Building, Civic Center

FILIPINO-AMERICAN CENTER, 1672 Sutter St.

FILIPINO-AMERICAN WELFARE ASSOCIATION, 1727 O'Farrell St.

ILOILO CIRCLE, 1809 Sutter St.

FILIPINO-AMERICAN VETERANS CLUB, 695 Jackson St.

Alameda Co.

FILIPINO ASSOCIATION OF CALIFORNIA, 416 Eighth St., Oakland

KNIGHTS OF DIMAS ALANG, 1613 Franklin St., Oakland

FILIPINO CLUB OF UNIVERSITY OF CALIFORNIA, 2509 Hearst Ave.

RESTAURANTS

MANILA CAFE, 606 Jackson St.

LUZON CAFE, 643 Kearney St.

FINNISH

The 1950 census lists 5,705 Finnish-Americans in the metropolitan area, 2,000 in San Francisco, 2,000 in West Berkeley, 500 in Alameda. The San Francisco colony centers at Market and Duboce Streets and the club houses, church and steam baths are only a few blocks away. In Berkeley, the center is about University Avenue, Chestnut and Byron Streets. Some of the Finns speak Swedish as their native tongue and have their own society, the Order of Runeberg.

Most Finnish-Americans belong to the Lutheran church, but there are many with no religious affiliations. There is a wide variety of political opinion from the extreme right to the extreme left.

Finns work at a variety of skilled trades; are prominent in building and construction trades, in trucking and the lumber industry; their women make excellent practical nurses, masseuses and cooks. The majority, however, are connected with the sea and ships. Occasionally a Finnish four-masted schooner puts into port, creating a stir on the Embarcadero.

In Finland every home has its own steam bath, a unique feature of Finnish life. In America, Finnish residents usually build a steam bath in the rear of their homes. For those who live in rented homes, apartments or rooming houses, there are public baths. San Francisco has several, one at 2284 Market Street, at 1911 Tenth St., Berkeley, and 1001 Santa Clara Avenue, Alameda.

Finnish Independence Day is on December 6, and the appearance in book form of the ancient sagas, the Kalevala, is observed on February 28. Swedish-speaking Finns celebrate the birthday of the poet Runeberg on February 5.

CHURCHES

FINNISH EVANGELICAL LUTHERAN, 50 Belcher St.
SEAMEN'S MISSION, 1 Mission St.

Alameda Co.

FINNISH APOSTOLIC, 816 Channing Way, Berkeley
HOLY TRINITY EVANGELICAL LUTHERAN, 2149 Byron Way, Berkeley
FINNISH APOSTOLIC, 2437 Byron Way, Berkeley

ORGANIZATIONS

San Francisco

ORDER OF RONEBERG, 3543 18th St.

FINNISH CO-OPERATIVE CLUB, 1819 Tenth St., Berkeley
FINNISH BROTHERHOOD HALL, 1970 Chestnut St., Berkeley
ORDER OF RONEBERG, 1970 Chestnut St., Berkeley

FRENCH

There are 17,000 estimated people in the Bay region whose native tongue is French. Of these 6,743 are natives of France. The difference in figures is due to the numbers of American-born of French parentage and to the immigration of French-speaking people from Canada, Belgium, Switzerland and the West Indies. San Francisco is exceeded only by New York as a center of French life in this country. French-Americans are dispersed over North Beach, Russian Hill, the Marina, Pacific Heights, the Richmond district and Oakland.

French have been in San Francisco since the days of the "Gold Rush" and when the infant city was a jumble of tents French chefs just over from Paris with their saucepans and herbs, cooked meals the equal of any on the Rue de la Paix. In the early 1850's, the French colony was already well-organized with newspapers, a church and a hospital which are still in existence. The newspaper, *Courrier Francais des Etats-Unis*, is the oldest one in the Far West. For a hundred years, there has been a steady immigration consisting of elements from every class and type of Frenchmen—shepherds from the high valleys of the Pyrenees, Breton sailors, Parisian boulevardiers and dressmakers, scions of noble families whose marriages into great fortunes have founded distinguished Franco-American clans, prosperous Jews who built banks and department stores and descendents of the "habitants" from old walled Quebec and New England mill towns.

Most French San Franciscans are Roman Catholics, but there are many Jews and some free-thinkers and anti-clericals. The feast of Ste. Jeanne d'Arc is celebrated on May 2 and on the glorious July 14, the French Americans are joined by many social and political leaders of the city in commemorating in a grand manner the Fall of the Bastille. Armistice Day, November 11, is observed by a military Mass at Notre Dame; French-Canadians commemorate "Bonne Ste. Anne" by joining the procession in her honor at St. Anne's in the Sunset on the Sunday after her feast, July 26.

CHURCHES

ROMAN CATHOLIC

NOTRE DAME des VICTOIRES, 560 Bush St.

ORGANIZATIONS

San Francisco

ALLIANCE FRANCAISE, 414 Mason St.

CERCLE de L'UNION, 220 Post St.

ASSOCIATION OF FRENCHMEN ABROAD, 323 Geary St.

CLUB LAFAYETTE No. 1, 44 Page St.

LIGUE HENRI IV, 625 Polk St.

LA PARFAITE UNION, Masonic Temple, Van Ness Ave. & Oak Street

FRENCH LAUNDRY OWNERS, 414 Mason St.

LA GAULOISE, 44 Page St.

LES CHASSEURS, 405 Arguello Blvd.

FRENCH WAR VETERANS, Veterans Bldg., War Memorial,
Van Ness & McAllister.

CLUB de L'OUZOU, 625 Polk St.

PARIS FOREIGN MISSIONARY SOCIETY, 930 Ashbury St.

SOCIETE ALSACE LORRAINE, c/o Jack Weiler, 2948 Fillmore St.

FRENCH HOSPITAL, Geary Blvd. & 5th Avenue

FRENCH LIBRARY, 414 Mason St.

Alameda Co.

LAFAYETTE CLUB No. 2, 610 16th St., Oakland

LA BIENFAISANCE FOCH, 1918 Grove St., Oakland

CERCLE SADI CARNOT, 1918 Grove St., Oakland

L'UNION FRANCAISE, 610 16th St., Oakland

PUBLICATIONS

COURRIER FRANCAIS des ETATS-UNIS, 2448 Clay St.

BOOKSHOPS

FRENCH BOOK STORE, 1111 Polk St.

BRENTANO'S, City of Paris (Basement), Stockton & Geary Streets

RESTAURANTS

JACK'S, 615 Sacramento St.

TROCADERO, 609 Montgomery St.

PARIS LOUVRE, 808 Pacific St.

HOTEL de FRANCE, 780 Broadway

ALOUETTE, 1121 Polk St.

TRICOLOR, 4233 Geary Blvd.

GERMAN

100,000 persons in the metropolitan area have listed German as their mother tongue or the mother tongue of their parents in the 1950 census, but only 65,008 gave Germany as the land of their birth. It is impossible to estimate the origin of the

remainder of the German-speaking population as they came here from many countries. There are Austrians and German-Swiss, and German-speaking persons from Czechoslovakia (Sudeten), Romania (Transylvania Saxons), Hungary (Burgenlaender, Banater), Yugoslavia (Bacska, Gotsche), Russia (Volga Germans) and from German colonies in many other lands. In the 1930's, many German and Austrian Jewish refugees came to San Francisco and since 1947 nearly a hundred refugees and expellees from former German provinces now under alien rule have taken up residence here.

The German-Americans are well-distributed over the Bay region, but there are certain neighborhoods where they predominate—in the Mission district, Buena Vista Hill, the Richmond and Sunset districts, Daly City and Redwood City, the Fruitvale section of Oakland and Berkeley. There is a concentration of business establishments along Guerrero Street and 24th Street—bakeries, delicatessens, butcher shops. Nearly a hundred societies and lodges meet at the old Deutsches Haus, more generally known as California Hall. Typically German are the Turnverein (gymnastic societies), Saengerbund (singing societies) and Landsmannschaften (groups of people from the same province). A complete list of German-language societies may be obtained from the office of the German newspaper.

The Lutherans and the Roman Catholics are about equal in numbers; there are thousands of Jews and many others belong to the Evangelical and Reformed sects. Some Austrians and German-Swiss belong to German clubs and churches.

The German population of the Bay region is not as large as in cities of the mid-West but it has been an integral part of the city since the pioneer days. German-Americans can be found in every line of work, but they have had strong influence particularly in education, science, medicine, music and brewing.

October 6 is German Day, the anniversary of the arrival of the first German immigrants to America in 1683. Reformation Day is observed by Protestants on October 31 and St. Boniface, the Apostle of Germany, by the Catholics on June 5.

CHURCHES

San Francisco

ROMAN CATHOLIC

ST. BONIFACE, 133 Golden Gate Ave.
ST. ANTHONY, Army & Folsom Streets

PROTESTANT

ST. PAULUS LUTHERAN, Eddy & Gough Sts.
ST. MATTHEW LUTHERAN, 3281 16th Street
ST. JOHN LUTHERAN, 3126 22nd Street
CHURCH OF THE BRETHREN, 1811 34th Ave.
BETHEL EVANGELICAL REFORMED, 2009 15th Street

Alameda Co.

ROMAN CATHOLIC

ST. ELIZABETH, 1900 34th Ave., Oakland

PROTESTANT

ST. PAULUS LUTHERAN, Telegraph Ave. & 41st St., Oakland
TRINITY EVANGELICAL LUTHERAN, E. 15th St. & 17th Ave., Oakland
BETHLEHEM EVANGELICAL LUTHERAN, 2941 Grove Street, Berkeley

ORGANIZATIONS

GERMAN HOUSE (California Hall), Polk & Turk Sts.
WORKMEN'S EDUCATIONAL ASSOCIATION, 141 Albion St.
KOLPING HOUSE, 459 Fillmore St.
GERMAN MUSIC SOCIETY, 3102 20th St.
TEUTONIA FOOTBALL CLUB, 424 Guerrero St.
STS. PETER & PAUL BENEVOLENT SOCIETY, 135 Golden Gate Ave.
ST. JOSEPH BENEVOLENT SOCIETY, 125 Precita Ave.
NATURFREUNDE, 1472 17th Ave.

Alameda Co.

EAST BAY TURN VEREIN, 32 Home Place, Oakland
CONCORDIA & ALAMEDA VEREIN, 2306 Santa Clara Ave., Alameda
TOURISTVEREIN, 3115 Butters Ave., Oakland

Marin Co.

NATURFREUNDE, Muir Woods, Mill Valley

PUBLICATIONS

CALIFORNIA FREIE PRESSE, Weekly Independent, 1095 Market St.

RESTAURANTS

GERMAN HOUSE RATSCELLER, 602 Turk St.
PALM GARDEN, 975 Market St.
SCHROEDERS, 240 Front St.

GREEK

There are 8,354 Greek-Americans of the first and second generations in San Francisco and Oakland. Many of these Greek-Americans come from outside the boundaries of the Kingdom of the Hellenes. Membership in the Greek church

and the Greek tongue keeps them within the Greek community although they may come from Turkey, Egypt or the British colony of Cyprus.

The junction of Third and Folsom Streets is the heart of the old Greek colony. Here the men gather nightly in the coffee-houses to drink the sweet, thick Turkish coffee and play intricate card games. But few Greeks live in the neighborhood now. The families are scattered throughout the Mission district, Richmond and Potrero, and the bachelors live in downtown hotels centering in Turk, Eddy and Taylor Streets. Greek-Americans are merchants, traders, importers; restaurant workers and proprietors, furriers and night club entrepreneurs.

All Greeks are, at least nominal, members of the Greek Orthodox church. On Good Friday evening, the congregation of Holy Trinity Church parades through the streets around the church carrying lighted candles, following the "epiphania" (a coffin), in memory of the crucifixion of Jesus Christ. March 25 is a double holiday, for on that day is observed the feast of the Annunciation of the Virgin and Greek Independence Day.

CHURCHES

San Francisco

HELLENIC ORTHODOX CHURCH (Diocese of North America)

ANNUNCIATION, 245 Valencia St.

HOLY TRINITY, 345 Seventh St.

GREEK ORTHODOX CHURCH (Autocephalous Diocese)

ST. GEORGE, 1211 1/2 Guerrero St.

Alameda Co.

HELLENIC ORTHODOX

ST. GEORGE, Brush & Tenth Streets

ORGANIZATIONS

PAN-LACONIAN SOCIETY LEONIDAS, 1625 Market St.

AMERICAN HELLENIC EDUCATIONAL & PROGRESSIVE ASSOCIATION
(AHEPA), 26 Seventh St.

GREEK-AMERICAN PROTECTIVE ASSN. (GAPA), 2668 Mission St.

HELLENIC POST AMERICAN LEGION, Veterans Building, Civic Center,
Van Ness & McAllister

HELLENIC-AMERICAN VETERANS CLUB, 161 Eddy St.

ACADIAN SOCIETY KOLOKOTRONIS, 44 Page St.

GREEK YOUTH CLUB, 3009 16th St.

LEAGUE OF CRETANS, 44 Page St.

NAVARINO MESSINIAN SOCIETY, 44 Page Street

ACADIAN SOCIETY, 3009 16th St.

ESSENES OF KOSMON, 719 14th Street



Alameda Co.

HELLENIC BENEVOLENT SOCIETY, 916 Brush St., Oakland
KAOUENEION CLUB, 457 Eighth St., Oakland
AHEPA, 1433 Madison St., Oakland

PUBLICATION

NEW CALIFORNIA, Weekly Independent, 1625 Market St.

BOOKSHOPS

HELLENIC-AMERICAN GIFT SHOP, 2379 Mission St.
A. MOUNTANOS, 286 Fourth St.

RESTAURANTS

VENUS CLUB, 303 Third Street
MINERVA CAFE, 89 Turk Street

(The coffee house is an institution in every Greek community. They are the club houses and libraries for the gregarious Greeks. Only coffee, soft drinks and pastry are served.)

BYZANTION, 792 Folsom Street
PANHELLENIC, 708 Folsom St.
SYNANTISIS, 335 Third St.
HELLAS, 260 Third St.
ATHENS, 457 Eighth St., Oakland

GUATEMALAN

(See Latin American)

GYPSY

Any attempt to count the number of Gypsies in any place is folly. They are the most elusive of peoples. The task is even more complicated because many wandering pedlars of Arab, Turkish and Bulgarian nationality often pass themselves off as Gypsies and Gypsies frequently insist they are not Gypsies but Mexican or Indian. Thus, it is impossible to even estimate the number of Gypsies in the Bay region.

The Gypsy National Association of New York estimates 15,000 in the United States. Of these 5,000 are settled Gypsies, descendants of English Gypsies who came over a hundred years ago, and French Gypsies banished to Louisiana by Napoleon. These Gypsies live permanently in houses, some of them in expensive modern ones. English Gypsies work around horses—stable boys, jockeys and trainers, following the circus and carnival shows as barkers, hostlers and mechanics. French Gypsies are fishermen and trappers.

The remainder of the Gypsies are nomads, wandering the length and breadth of the country, North in summer, South in winter, often crossing boundaries into Canada and Mexico. Most of them came originally from the Balkans but this group also includes several hundred Irish Gypsies, horse and mule traders who travel through Georgia and Florida.

It is the Balkan nomads that are the most unreserved individualists, the ones whose women attire themselves in gay skirts and barbaric jewelry and create flashes of color on the drab slum streets of American cities. These are the fortune tellers who predict the future by the lines of the hand, a turn of a card. These are the mysterious Romanies of fiction and much of this mystery is genuine. Nomads have no religion, no history, but live by an archaic folklore and hoary superstitions. Organized on the clan principle, the women are the dominant personalities and actually rule the tribes. Female virtue is fiercely guarded and weddings are occasions for dramatizing the change from maidenhood to a matron, and the play is acted over several days. Death is waked with wailing and the burning of all the possessions of the deceased. Nomads no longer trade in horses, but in automobiles. The young men make excellent mechanics.

Several thousand of these nomads travel up and down the roads of the West Coast, keeping to the small towns and following the migratory workers and rarely entering the large cities. Several of them, however, have gathered in Oakland on the edge of the downtown section. They occupy empty stores, filling them with their blankets, pillows, gaudy lithographs and numerous children. But there are Gypsy colonies only in winter. With the first warm breeze of spring, they are off again on the highway. About one-half dozen of them have found their way to San Francisco and have set up their fortune-telling parlors in lower income neighborhoods.

Nomad Gypsies gather yearly in a great get-together, a combination law-making session, a reunion and marriage market. An empty lot in Richmond was their meeting place for years, but the war boom in construction destroyed that. Lately, a field near Redwood City is the chosen place, and the latest gathering was held there. But it is too near the highway and the curious so a decision has been made to hold further meetings in a valley deep in Santa Clara County.

Fifty settled Gypsies now live about the Bay region, English

and Welsh Gypsies who follow carnivals, work as mechanics and truck drivers. Some are members of the three great English Gypsy clans—the Smiths, Boswells and Stanleys. Settled Gypsies join the prevailing religion of the country from which they came. English and Welsh are Protestants of the Pentecostal and Messianic sects; French and Irish are Roman Catholics.

Gypsies do not come originally from Egypt as is popularly believed. That name was given them by the English who were puzzled by their dark skin and burning eyes. They originated in India and are supposed to be of the lowest Sudra caste. They have lived in Europe, however, since the Middle Ages. The Gypsy speech is akin to Sanskrit, but little of the language is left. Gypsies adopt the language of the country in which they live and through the centuries the original speech has become corrupted and mixed with foreign phrases. The nomads know more of the words than do other Gypsies. The cant and jibberish of the carnival man is based on gypsy words. But all Gypsies know some words which have an esoteric meaning and are used by them to confuse the gentile and to identify themselves to other Gypsies. It is purely a folk speech. It has no literature, no dictionary, and is rarely ever written.

HAITIAN

(See West Indian)

HAWAIIAN

(See Polynesian)

HUNGARIAN

In the 1950 census we find 4,500 persons of Hungarian origin, but this figure has no relation to the numbers of Hungarians in the Bay cities. Among those listed as Hungarian natives are not only true Hungarians (magyars) but also Slovaks, Ruthenians and Jews. On the other hand, many persons of Hungarian speech were born in countries that were taken from Hungary after World War I. These were listed under the national origins of Czechoslovakia, Austria (Burgenland), Romania (Transylvania, Banat), and Yugoslavia. Nearly one half of the San Francisco Hungarians are of the Jewish faith, the majority of the remainder are Protestants, and the rest Roman Catholics. With no churches of their own, Roman and Greek Catholics attend the local parish churches, Jews

attend the Reformed or Conservative temples. Refugee Magyars have formed a small Protestant congregation and hold services at Bethel Reformed Church at 15th and Church Streets.

The Fruitvale section of Oakland has a distinctive Hungarian colony, but in San Francisco the Hungarian-Americans are well distributed over the city. The 2,500 Hungarians of San Francisco are a tiny community as compared to the large groups in Cleveland, Detroit and Los Angeles. Nevertheless, it has always contained distinguished individuals, musicians and teachers, men of great learning and culture.

The chief Hungarian holidays are the szuret, the traditional grape festival, held in late August or early September, and August 20 the feast of St. Stephen, the patron saint of the Magyars.

CHURCHES

MAGYAR CALVANIST, 2009 15th Street

ORGANIZATIONS

HUNGARIAN SINGING SOCIETY, 225 Valencia St.

FIRST HUNGARIAN SOCIETY, 625 Polk Street

ST. STEPHEN CATHOLIC LEAGUE, c/o Rev. Joseph Jaszovszky, 453 Fillmore St.

PUBLICATION

MAGYAR UJSAG, Monthly Independent, 518 Octavia Street

RESTAURANTS

HUNGARIAN CAFE, 1426 Turk Street

MIKE'S HUNGARIAN RESTAURANT, 2138 San Pablo Ave., Berkeley

ICELANDIC

Most Icelanders who emigrated went to Canada, North Dakota or Minnesota. About eighty families settled about the Bay Region and are well scattered throughout the region. They get together yearly to celebrate the Independence of Iceland on June 17. Other Scandinavians join Icelanders on the first Saturday in October to honor Leif Ericson, the Iclander who first discovered the American continent. Icelanders are prominent in the building trades and the great Stonestown real estate development was built by Icelandic-American contractors. For information on Icelandic-Americans contact the

consul of Iceland, Rev. S. O. Thorlaksson, 240 San Fernando Way, LO 4-9353.

INDONESIAN

No separate statistics are available on the Indonesians in America. They are included in the census reports with "other non-whites." Indonesians are the most recent source of immigration and are mostly seamen who were stranded here immediately after the war. Some found work in the shipyards, others were taken into the armed forces. With the addition of some students, they number today about fifty in San Francisco, Oakland and South San Francisco. During the winter months there are a hundred or more transients and migratory workers in from the fields of the San Joaquin Valley. The Indonesian-Americans come from many parts of the Indonesian Republic—Java, Bali, Celebes. Each speaks the language of his native island, but all understand the Malay language. They are organized into the Perhimpunan Indonesia, 1718 Buchanan Street. On August 17, Indonesian Independence Day, there is a gathering of islanders from far and near for feasting and dancing.

IRANIAN

About 500 natives of Iran and their children live in the Bay cities; business men, rug merchants, painters, students. About fifty of these are of Iranian stock, speak the Iranian language and are of the Moslem religion.

Included as natives of Iran must be counted the Assyrians. Although a few of these people come from Turkey or Iraq, the majority living in San Francisco originated in northwestern Iran, about Urmia and in the Kurdistan hills. These Assyrians are Christians, a remnant of the once wide-spread and flourishing Nestorian Church of Persia that sent missionaries far into the interior of China in the Middle Ages. Only a hundred thousand of these people are left and about one-third of them live in the New World, 10,000 of them in Chicago, which latter city has become the seat of their Patriarch. The largest community in the West is located in and around Turlock, California, where there is a church and a large meeting

hall. The organization that unites all Assyrians is the Assyrian-American Association which meets at 44 Page Street.

IRAQUI

(See Arabic speaking peoples)

IRISH

Of the 150,000 foreign-born Americans and their children whose mother tongue is English more trace their origin to Ireland than to any other country, (50,000 from Eire and 2,200 from North Ireland). Irish-Americans in the Bay region number 52,200 but this gives no indication of the numbers who are of Irish ancestry. Irish have been coming to America since Colonial times and many of the Irish-Americans in the Bay cities are of the sixth and seventh generation. They still maintain their identity as Irish, however. Irish live in nearly every neighborhood and have become thoroughly assimilated, yet they never forget the land of their ancestors.

Since the days of the pioneers, Irish-Americans have lived in San Francisco and the city has the fifth largest Irish community in the United States and has the largest concentration in proportion to the population. For many years, the Irish dominated the politics and public life almost completely, and they have given the city its hyper-active political life. Like cities of the East, and unlike Los Angeles, San Francisco has a strong political organization which has, in recent years, been remarkably free from graft and corruption.

The great days of San Francisco's Irish-Americans were in the later years of the nineteenth century. They remember pridefully their great men who contributed so much to the San Francisco way of life—Peter Donahue and the Union Iron Works, Dennis Kearney and the beginnings of the union labor movement, the "big four" of the Comstock Lode, Mackay, Fair, Flood and O'Brien, Father Peter Yorke and his eloquent campaign against religious intolerance, the well-beloved De Valera addressing the National Democratic Convention in 1920, the poetry of Ella Young and the music of Henry Cowell.

Irish-Americans have been traditionally San Francisco's policemen and street-car motormen, but more and more they have entered what in recent years have come to be called the "Irish professions"—the church, the law, nursing, public rela-

tions, labor organizing, radio and the theatre.

The district south of Market Street was the home of the Irish before the fire. After 1906, the Mission was their district. Many Irish-Americans still live there, but thousands more have spread over the Mission hills into the Castro Valley, and south along Mission Street into Daly City. Other Irish neighborhoods are in Diamond Heights and Bernal Heights, districts mellowed with the old San Francisco flavor. You can follow the path of Irishmen by the Anchor steam beer signs, the San Francisco Irishman's unique contribution to the gaiety of the city. Menlo Park in San Mateo County was first settled by Irish who named it after Menlough Castle in County Galway.

On St. Patrick's Day, Irish-Americans march up Market Street, and on March 4 they gather at the statue of Robert Emmet in Golden Gate park to listen to speeches and the playing of the pipes in honor of this great Irish patriot.

CHURCHES

San Francisco

ST. PATRICK (The National Irish Church), 756 Mission St.
ST. PAUL, 1600 Church Street
ST. PHILIP, 725 Diamond
ST. KEVIN, 704 Cortland Ave.
ST. FINBARR, 415 Edna Street

Alameda Co.

ST. COLUMBA, 6415 San Pablo Ave., Oakland
ST. JARLATH, 3310 Fruitvale Ave., Oakland
ST. LAURENCE O'TOOLE, 3401 High Street, Oakland

San Mateo Co.

OUR LADY OF ANGELS, Hillside Dr., Burlingame
NATIVITY, Menlo Park

ORGANIZATIONS

ANCIENT ORDER OF HIBERNIANS, 454 Valencia St.
KNIGHTS OF THE RED BRANCH, 1133 Mission St.
REBEL CORK BENEVOLENT ASSOCIATION, 3009 16th St.
ULSTER CELTIC BENEVOLENT ASSOCIATION, 44 Page St.
DONOHUE LIBRARY, 50 Oak Street

Alameda County

ANCIENT ORDER OF HIBERNIANS, 2229 Telegraph Ave., Oakland
ST. PATRICK'S ALLIANCE, 1918 Grove St.

PUBLICATION

THE LEADER, Weekly Catholic Labor, 5,500—122 Ninth St.

RESTAURANTS

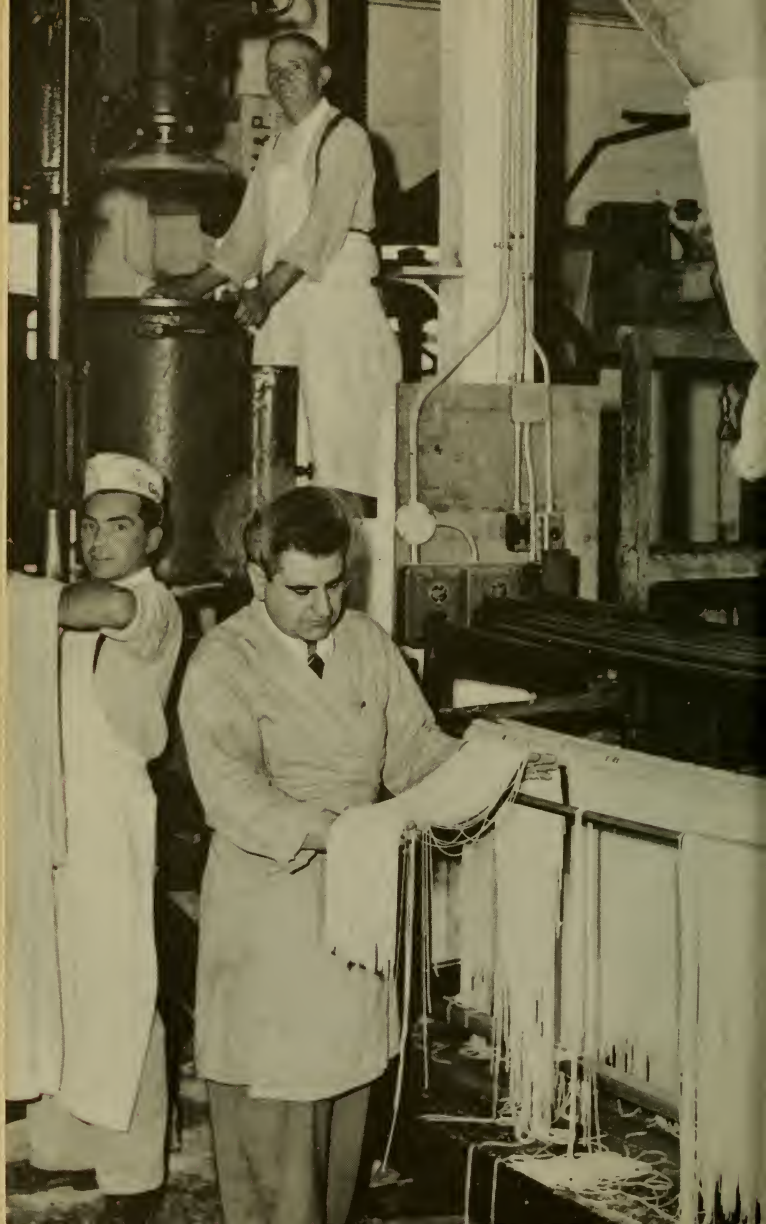
DINTY'S KITCHEN, 1 Geary Street
COTTER'S OLD ERIN, 3023 16th St.

ITALIAN

Italian-Americans of the Bay area number 95,332 of the first and second generations. A 100,000 reported Italian as their native tongue, including several thousand Italian-speaking Swiss. This is one of the largest concentrations of Italian-Americans in the United States. Their influence in San Francisco has been tremendous. They have always been prominent in the wine industry, having developed the cultivation and distribution of wine from the days of the first vineyards in California, in vegetable and fruit culture, in the wholesale produce business, in fishing, in the building trades, in art and music. Their importance may be summed up in a mention of just a few of their products—the San Francisco Opera, the Bank of America, the Di Maggio boys, Beniamino Bufano. Italians have been in the Bay region since the days of the "Gold Rush." Italian Jesuits were here to help organize the first Catholic parishes and to lay the foundations of St. Ignatius College which grew into the important University of San Francisco. The valley between Telegraph Hill and Russian Hill, popularly known as North Beach, has been their settlement since early days, but other Italian neighborhoods have grown up in the Marina district, the Excelsior district, Bernal Heights and Bayview, continuing over into Colma and South San Francisco. The latter city is more than one half Italian-American. All down the Peninsula the Italians are scattered through San Bruno, Burlingame, San Mateo. San Jose has a large concentration of them. Italians have truck gardens and stone-cutters' studios in Colma and in a quiet little corner of San Francisco, on the borders of McLaren Park, is a colony of flower growers and nurserymen.

Italian life in San Francisco is hearty, colorful and uninhibited. The Latin flavor of the city; its tradition of European Sunday, the habitual wine-bibbing, its sensitivity to the picturesque is due largely to the Italian population and they have contributed greatly to the city's folklore and night life.

Immigrants from Italy remember fondly their native village and never fail to hold a fiesta in honor of the patron saint of



their birthplace. The most popular ones are: St. Joseph, March 19; St. Anthony, June 13; Our Lady of Mt. Carmel, July 16; San Rocco, August 30. The fishing fleet is blessed on the first Sunday of October in the name of the Blessed Lady del Lume. Columbus Day is a city-wide holiday and the whole countryside turns out to watch the Italians parade up Columbus Avenue and to attend the outdoor Mass in Washington Square.

The majority of the city's Italians come from North Italy, especially Tuscany, Piedmont, Liguria, Venice and the region around Lucca. There are smaller but distinct groups from Sicily, Apuglia, Abruzzi and North Africa.

The majority of Italians is Roman Catholic, but there is a small community of Protestants, among them the Waldensian, an ancient sect found in the mountain valleys of Piedmont in the northwestern corner of Italy.

CHURCHES

San Francisco

ROMAN CATHOLIC

STS. PETER & PAUL, 666 Filbert Street
CORPUS CHRISTI, Santa Rosa Ave. & Alemany Blvd.
IMMACULATE CONCEPTION, 3255 Folsom St.

PROTESTANT

ST. JOHN ITALIAN METHODIST, 756 Union Street

Alameda Co.

ROMAN CATHOLIC

MARY HELP OF CHRISTIANS, 2611 E. 9th St.

San Mateo Co.

ROMAN CATHOLIC

ALL SOULS, 315 Walnut Ave., South San Francisco

ORGANIZATIONS

San Francisco

ITALIAN CATHOLIC FEDERATION, 408 Columbus Ave.
ORDER OF THE SONS OF ITALY, 678 Green St.
ITALIAN LEGION, 404 Broadway
ITALIAN FAMILY CLUB, 678 Green St.
ITALIAN ATHLETIC CLUB, 1630 Stockton St.
LA RINASCENTE CLUB, 415 Broadway
ITALIAN WELFARE AGENCY, 511 Columbus Ave.
CAMPIDOLGIO SOCIAL CLUB, 535 Broadway
LA VENITA, 678 Green St.
MONTE CRISTO CLUB, 136 Missouri St.
SCAVENGERS PROTECTIVE ASSOCIATION, 660 Chestnut St.
ITALIAN-AMERICAN SOCIAL CLUB, 25 Russia Ave.



GENOVA CLUB, 1062 Valencia St.
MARCHE CLUB, 512 Union St.
CRAB BOAT OWNERS ASSOCIATION, 2907 Jones St.

Alameda Co.

ORDER OF THE SONS OF ITALY, 5321 Claremont Ave., Oakland
ITALIAN-AMERICAN FEDERATION OF EAST BAY,
5321 Claremont Ave., Oakland
ITALIA MODERNA CLUB, 561 11th Street, Oakland
ITALIA BROTHERHOOD, 5906 San Pablo Ave., Oakland
LIGURE CLUB, 4799 Shattuck Ave., Oakland

San Mateo Co.

ITALIAN CATHOLIC FEDERATION, 839 Main Street, Redwood City
SONS OF ITALY IN AMERICA, 1204 Middlefield Rd., Redwood City
COLOMBO HALL, South San Francisco

PUBLICATIONS

L'ITALIA, Daily Independent, 15,145—1500 Stockton St.
CORRIERE del POPOLO, Monthly Labor, 6,000—628 Montgomery St.
IL LEONE, Monthly, Sons of Italy, 678 Green St.
IL BOLLETINO, Monthly, Catholic, 9,350—408 Columbus Ave.
LITTLE CITY NEWS, English-Language Weekly, 12,000—421 Columbus Ave.

BOOKSHOPS

CAVALLI BOOKSTORE, 1441 Stockton St.
LIBRARIA del MAESTRO, 522 Columbus Ave.

RESTAURANTS

BOCCIE BALL, 622 Broadway
LUPO'S PIZZERIA, 1042 Kearney St.
TOSCA CAFE, 312 Columbus Ave.
FISHERMAN'S GROTTO, 9 Fisherman's Wharf
LITTLE JOE'S, 325 Columbus Ave.
BUON GUSTO, 555 Broadway

JAPANESE

In 1950, the United States census counted 13,762 Japanese in the Bay area, 5,579 in San Francisco, a gain of 5.7% since 1940.

Before the war, the Japanese colony centered in a definite neighborhood; the district between Geary, Pine, Octavia and Webster Streets. In 1945, when the Japanese were permitted to return to their homes, they found this section occupied by people of other races. In the beginning, there was a tendency to settle in the old neighborhood, and half the Japanese still live in the section from Sacramento to Turk Streets, between Van Ness Avenue and Fillmore Street. Japanese Nisei (American-born) have begun to move into other sections of the city and now can be found in Pacific Heights, Richmond district and in Hunter's Point housing projects. There are several thousand in central and north Oakland, in Alameda, Berkeley and down the Peninsula.

The increase in the Japanese-American population of the Bay region is due in part to the return of many Kibri (American-born Japanese brought back to Japan by their parents), to the arrival of hundreds of Japanese and Japanese-Polynesians from the Hawaiian Islands, and to war brides of military personnel.

Japanese-Americans own cleaning establishments, hotels and restaurants, do fine tailoring and embroidery, cultivate flowers and breed tropical fish, own art shops whose window displays are a constant esthetic joy and follow many professions, particularly engineering, architecture, chemistry and medical technician.

Over half the Japanese-Americans are Buddhists belonging to five sects of that faith. Protestants and Catholics have large congregations. Many still profess the Shinto faith.

Japanese-Americans live a festive life. At least once a month there is a holiday. On the third day of March, Hinamatsure, the girls play hostess to their families and friends, dress in the traditional kimono and obi, display their doll collections, and observe the ceremonial tea serving and flower arranging. On May 5, the boys have their day. Families that have male children fly large paper carp from their homes and the youths

show off their strength in wrestling and judo. There are cherry-blossom festivals in the Spring and chrysanthemum festivals in the Fall, held in the Japanese Tea Garden in Golden Gate Park. In the middle of August, the Buddhists hold their Bon festival in Buchanan Street where the young nisei and kibe dance the Odori and the older generation honor their dead in the temples with offerings of incense and flowers. The Shinto temples have ceremonial religious dances monthly.

CHURCHES

San Francisco

BUDDHIST

HONGWANJI TEMPLE, 1881 Pine Street

ZENSHUJI TEMPLE, 1881 Bush Street

NICHIREN MISSION, 2016 Pine Street

GEDATSU TEMPLE, 2569 Clay Street

DAISHIJI TEMPLE, 1411 Scott Street

SHINTO

KONKOKYO TEMPLE, 1909 Bush St.

TENRI MISSION, 257 Second Ave.

PROTESTANT

CHURCH OF CHRIST (Presbyterian), 1500 Post St.

JAPANESE METHODIST, 1359 Pine St.

CHRIST EPISCOPAL, 2140 Pierce St.

SEVENTH DAY ADVENTIST, 2160 Washington St.

CATHOLIC

ST. FRANCIS XAVIER, 1801 Octavia St.

Alameda Co.

BUDDHIST

OAKLAND TEMPLE, 825 Jackson St.

BERKELEY TEMPLE, 2121 Channing Way, Berkeley

HIGASHI TEMPLE, 1524 Oregon St., Berkeley

SEICHINOIYE, 2514 Milvia St., Berkeley

ALAMEDA TEMPLE, 2325 Pacific Ave., Alameda

WANTO NICHIREN MISSION, 2201 Jefferson St., Oakland

PROTESTANT

JAPANESE METHODIST, 797 10th St., Oakland

SYCAMORE CONGREGATIONAL, 576 Sycamore St., Oakland

SEVENTH DAY ADVENTIST, 3211 Grove St., Oakland

JAPANESE UNITED CHURCH, 1710 Carlton St., Berkeley

BERKELEY FREE METHODIST CHURCH, 1521 Derby St., Berkeley

JAPANESE METHODIST, 2311 Buena Vista Ave., Alameda

San Mateo Co.

BUDDHIST

SAN MATEO TEMPLE, 2 S. Claremont St., San Mateo

PROTESTANT

STURGE PRESBYTERIAN, 25 S. Humboldt St., San Mateo

ORGANIZATIONS

San Francisco

JAPANESE-AMERICAN CITIZENS LEAGUE, 1759 Sutter St.
JAPAN SOCIETY OF SAN FRANCISCO, 311 California St.
CALIFORNIA JAPANESE BENEVOLENT SOCIETY,
1516 Post St.
CIVIL RIGHTS DEFENSE UNION, 1759 Sutter St.
GOLDEN GATE NISEI MEMORIAL POST, Veterans of
Foreign Wars, 1580 Post Street
BUDDHIST MANHOOD ASSOCIATION, 1881 Pine Street
TENRIKYO SHINTO SOCIETY, 1589 Turk Street
JAPANESE YW-YMCA, 1530 Buchanan Street
KIBEI-NISEI FELLOWSHIP, 1259 Pine St.
JAPANESE CATHOLIC CLUB, 1715 Octavia St.
SOKO CAMERA CLUB, 1849 Laguna Street
JAPANESE BOOK DEALERS ASSOCIATION, 1709 Buchanan
JAPANESE FLOWER MARKET, 171 Fifth Street
WAR BRIDES CLUB, International Institute,
2209 Van Ness Ave.
JUDO CLUB, 2017 Bush Street

Alameda Co.

JAPANESE ASSOCIATION OF OAKLAND, 625 Oak St.,
Oakland
JAPANESE ATHLETIC ASSOCIATION, 769 10th St.,
Oakland
JAPANESE ASSOCIATION OF BERKELEY, 2117 Haste St.,
Berkeley
JAPANESE ASSOCIATION OF ALAMEDA, 2320 Buena Vista,
Alameda
JAPANESE STUDENTS CLUB, 1777 Euclid Ave., Berkeley

PUBLICATIONS

NICHI BEI TIMES, Daily, 6,325, 1375 Eddy St.
HOKUBEI MAINICHI, Daily, 5958, 1737 Sutter St.

BOOKSHOPS

GOSHADO, 1705 Post Street
HONNAMI TAIEIDO, 1709 Buchanan Street
KINMON BOOK STORE, 1595 Post Street
ORIENTAL CULTURE BOOK CO., 1765 Sutter St.

RESTAURANTS

TOKYO SUKIYAKI, 225 Jefferson St.
TEMPURA HOUSE, 1763 Buchanan St.
MINAKIN, 1701 1/2 Buchanan St.
OTAFOKU-TEI, 1727 Post Street
YAMATO, 717 California Street
FUJI INN, 2505 Telegraph Ave., Berkeley

JEWISH

Jews are not an ethnic, nor a racial group. There is no distinct Jewish nationality, for they live in nearly all parts of the world and in some lands of the Near East and Africa they have lived since the dawn of history. In some countries of Eastern Europe, they have been forced to dwell in separate ghettos. Restrained from taking their places in normal society and subject to discrimination which isolated them from the stream of life about them, they developed a distinct type. Orthodox in belief, conforming to strict dietary laws and many archaic rules of conduct and speaking Yiddish, it is the type known all too frequently as the "Jewish" type. Yet this is by no means the typical Jew—if one exists. In western Europe the Jew was fairly well-assimilated and had absorbed the language and culture of the people among whom he lived. This was true, to a lesser extent, in the Near East and North Africa. The Semitic racial characteristics—considered to be the mark of a Jew—were found only in the Near East and these the Jew shared with other peoples, Arabs, Syrians. There are dark-haired Jews and red-haired Jews. There are Jews who are long-headed, olive-skinned and the very image of a Spanish grandee, and there are blond, blue-eyed Jews who could pass as the truest of a nazi conception of an "Aryan". There are yellow-skinned Jews from China and black-skinned Jews from Ethiopia.

As for their native tongue, Jews speak a multitude of languages. Hebrew has never been in modern times a national language (until the establishment of the State of Israel), being rather the speech of scholars and rabbis. Jews from the ghettos of Russia, Poland, Lithuania, Romania speak Yiddish, a mediaeval German with some Hebrew and Russian words. Jews from Western Europe speak the language of their native country—German, Hungarian, French, English, etc. Jews in Arab lands speak Arabic, in Ethiopia, Amharic. Descendents of Jews who left Spain in the 15th and 16th centuries and wandered into the far reaches of the Turkish Empire still speak the Spanish of that period, a pure 15th century Castilian, called Ladino. Jewish families who have been in the United States for generations are well-assimilated and show no characteristics distinct from the American norm. In San Francisco, the older Jewish families, descendents of the pioneers who came here



a hundred years ago from Germany, England and France, are well-assimilated into the population. But they maintain their individuality and remain essentially San Franciscan. The inter-marriage rate of this group is extremely high. Jews from Poland, Russia and Rumania arrived about the turn of the century from ghettos in Europe and the Eastern cities. These immigrants are usually Orthodox, speak Yiddish and cherish their ancient customs. During the 1930's, many refugees from Germany and Austria settled here and since the Civil War in China, many more refugees from Shanghai have arrived. There are also several hundred families of Sephardic Jews from Syria, Turkey and Greece.

These diversified groups keep well to themselves, but all unite whenever a challenge to their faith or their freedom arises. They all contribute heavily to Jewish charity drives and to the needs of service to the community at large. There is little anti-Semitism in San Francisco and Jewish-Americans have taken prominent parts in the political, social and economic life of the city. There have at times been Jewish members of the Board of Supervisors. They have served as presidents of the Fire and Harbor Commissions and the Board of Education. The names of distinguished families such as Sutro, Steinhardt, Stern, Fleishacker bring to our mind their contributions to the city in art and recreation. The talents of Yehudi Menuhin and Isaac Stern are world-renowned, and Ernst Bloch and Darius Milhaud have composed some of their greatest music here.

Jewish social service organizations work in the larger area of the entire Bay cities community. Jewish-Americans are prominent in wholesale and retail merchandising, real estate, medicine; the rank and file are office clerks, salespeople, garment workers, dealers in used clothes and second-hand furniture, pawnbrokers, house painters and decorators. Jewish-Americans live in all parts of the city and San Francisco has never had an historic ghetto as have most American cities.

The principal holidays are celebrated according to the ancient Hebrew calendar and fall on different days each year. Rosh Hoshanah (New Year's Day) falls between the 15th of September and the 1st of October, Yom Kippur (Day of Atonement) is celebrated nine days after New Year's. Channukah comes in December. Purim (in memory of Queen Esther's efforts to free the Jews in Babylonia) comes in March. Passover (the eight-day observance of the flight from Egypt) comes in April or May and is observed by the Orthodox Jews by strict

dietary laws, substitution of matzoh for bread, and general house cleaning.

CHURCHES

San Francisco

REFORMED JUDAISM

TEMPLE EMANU-EL, Arguello Blvd. & Lake St.
TEMPLE SHERITH ISRAEL, California & Webster Sts.

CONSERVATIVE JUDAISM

TEMPLE BETH ISRAEL, 1839 Geary Street
TEMPLE BETH SHOLEM, Clement St. & 14th Ave.
TEMPLE NER TAMID, Quintara St. & Second Ave.

ORTHODOX JUDAISM

ADATH ISRAEL, 1239 Noriega Street
ANSHEY SFARD, 1140 Golden Gate Ave.
BNAI DAVID, 3535 19th Street
B'NE EMUNAH, 2135 Sutter Street
KENESETH ISRAEL, 935 Webster Street
CHEVRA THILIM, 745 25th Avenue
RODEPH SHOLEM, 110 Brussels Street
MAGAIN DAVID, 351 Fourth Avenue

Alameda Co.

REFORMED

TEMPLE SINAI, 360 28th Avenue, Oakland

CONSERVATIVE

BETH ABRAHAM, 327 McArthur Blvd., Oakland
BETH EL, Arch & Vine Sts., Berkeley
TEMPLE ISRAEL, Oak & Alameda Sts., Alameda

ORTHODOX

BETH JACOB, 3771 Park Blvd., Oakland

San Mateo Co.

BETH JACOB, 1550 Alameda de las Pulgas,
Redwood City
BETH EL, 2103 Alameda de las Pulgas, San Mateo
BNAI ISRAEL, 67 Los Banos Ave., Daly City

ORGANIZATIONS

San Francisco

JEWISH COMMUNITY CENTER, California & Presidio Ave.
CONCORDIA-ARGONAUT CLUB, Van Ness Ave. & Post St.
FEDERATION OF JEWISH CHARITIES, 1600 Scott St.
HEBREW FREE LOAN ASSOCIATION, 1744 Divisadero St.
AMERICAN COUNCIL OF JUDAISM, 593 Market Street
ZIONIST ORGANIZATION OF AMERICA, 935 Market St.
AMERICAN JEWISH COMMITTEE, 40 First St.
INDEPENDENT ORDER OF BNAI BRITH, 26 7th Street
COUNCIL OF JEWISH WOMEN, 2129 California Street
SAN FRANCISCO CHAPTER OF HADASSAH, 1878 38th Ave.

JEWISH EDUCATIONAL SOCIETY, 639 14th Ave.
JEWISH MOTHERS ALLIANCE, 405 Arguello Blvd.
WORKMEN'S CIRCLE, 1057 Steiner Street
ISRAEL HISTADRUT, 935 Market Street
YIDDISH CULTURAL CLUB, 1057 Steiner Street
EMANUEL RESIDENCE CLUB, 300 Page Street
MT. ZION HOSPITAL, Post & Pierce Streets
MAIMONIDES HEALTH CENTER, 2305 Sutter Street
HEBREW HOME FOR THE AGED, 302 Silver Ave.
HEBREW IMMIGRANT AID SOCIETY, 593 Market Street

Alameda Co.

JEWISH COMMUNITY CENTER, 724 14th Street, Oakland
INDEPENDENT ORDER BNAI BRITH, 1106 Everett St.,
Oakland
OAKLAND JEWISH FEDERATION, 224 14th St., Oakland
ISRAEL GOLDEN GATE ASSOCIATION, 410 11th Street,
Oakland
HEBREW CENTER, 163 Bancroft Way, Berkeley
HILLEL FOUNDATION, Bnai Brith, 2736 Bancroft Way,
Berkeley

PUBLICATIONS

JEWISH COMMUNITY BULLETIN, Literary Weekly, 10,000
40 First Street

BOOKSHOP

HEBREW BOOK & ART SHOP, 1147 McAllister Street

RESTAURANTS

BON VIVANT, 474 Geary Street
HUNGARIAN KOSHER RESTAURANT, 1426 Turk St.
MIKE'S KOSHER HOUSE, 83 Eddy St.
NEW CHICAGO, 338 12th Street, Oakland

KOREAN

The approximately 1,200 Koreans of San Francisco live in and about Chinatown, North Beach and among the Japanese in the Western Addition. There is also a colony of a score of families in Oakland. In very recent years some brides of American G.I.'s have arrived here. The largest number of Korean-Americans lives in Los Angeles where a newspaper in the Korean language is published.

San Francisco's Koreans own tailor shops, cleaning establishments, and restaurants, and they are of the Methodist religion. The Korean Methodist church at 1123 Powell Street is their religious and social center and this is also the headquarters of the Korean National Association. The Korean Methodist church in Oakland is at 359 MacArthur Blvd.

LATIN-AMERICAN

The United States census reports do not give the country of birth of Central and South Americans, but includes them all under the heading of "Other American". The 1950 census shows 8,863 of these people living in the Bay area, an increase of over 150% over the 2,648 of 1940. There are without doubt a good many natives of Central America in the cities around the Bay as immigration from these countries continues to be important. The largest number of Latin-Americans comes from El Salvador and Nicaragua, and there are considerable from Guatemala, Colombia, Peru and smaller groups from Ecuador, Panama and Chile.

Latin-Americans are concentrated in the Buena Vista Hill district, about Fillmore Street, in the vicinity of South Van Ness Avenue and 16th Street in Bernal Heights. There are some families of importers, professional men and wealthy land-owners who spend only part of the year here who live in Nob Hill hotels and apartment houses. Latin-Americans are usually Roman Catholics and attend the Spanish church or the nearest parish church where special services are held for them.

Latin-Americans have their own organizations and each ethnic group in turn helps the others to celebrate their national holiday. All Central Americans observe their independence day on September 16. On October 12, they unite with the Mexicans and Spanish to commemorate the Landing of Columbus—the Dia de la Raza, as it is called. January 6th is observed as a second Christmas. Known as the Dia de los Tres Reyes, it is a time of religious and social joy.

CHURCHES

ROMAN CATHOLIC

OUR LADY OF GUADALUPE, Broadway and Mason St.

(The following parish churches have large Spanish-speaking congregations and frequent services are held with sermons and prayers in Spanish. Also confessions in the native tongue.)

ST. DOMINIC, Bush & Steiner Streets

ST. CHARLES BORROMEO, S. Van Ness & 18th Streets

ST. BONIFACE, 133 Golden Gate

ST. PETER, Alabama & 24th Street

ORGANIZATIONS

UNITED LATIN-AMERICANS OF AMERICA, 225 Valencia St.
SOCIEDAD INTERNACIONAL DE BENEFICIA MUTUA,
2337 Mission St.

LATIN-AMERICAN SOCIETY CHILDREN'S RELIEF GROUP,
323 Geary Street
CENTRO CULTURAL HISPANO-AMERICANO, 1926 Folsom St.
LOS PANAMERICANISTAS, c/o Jose Garcia, 1753 Quint St.
SOCIEDAD PERUANA DE AUXILIOS MUTUOS,
1301 Guerrero Street
CLUB UNION CENTROAMERICANA, 2515 47th Ave.
CLUB PERU, 2337 Mission Street
NICARAGUA FOOTBALL CLUB, 4089 26th St.
EL SALVADOR SOCIAL CENTER, 320 14th St.
AMIGOS PANAMERICANOS, 1007 University Avenue, Berkeley
CASA HISPANA, 2520 Channing Way, Berkeley

PUBLICATIONS

UNION CENTRO AMERICANA, Monthly, 2515 47th Ave.
AMERICA, Monthly Social, 1056 Brunswick Street,
Daly City

BOOKSHOP

SANCHEZ & CIA, 2130 Mission Street

RESTAURANTS

EL SALVADOR CAFE, 400 Valencia St.
JANITZIO CAFE (Nicaraguan), 3016 16th Street
LA MALLORQUINA, 3111 16th Street
LINDA'S SALVADOREAN RESTAURANT, 2976 Mission St.
IZALCO RESTAURANT, 3111 16th Street
ILOPANGO RESTAURANT (Salvadorean), 3085 16th St.

LATVIAN

Latvian-Americans are included in the Census reports under the heading of "Other Europe," and the figure of 800 about the Bay region is an estimation by Latvian leaders. This figure includes the older immigrants who came here 50 years ago and their children, and the very large number of displaced persons who arrived here between 1948-50.

The native tongue of the Latvians belongs to the Indo-European family. It has developed little through the centuries and the original root-words have interesting similarities to the ancient Sanskrit. The great majority of Latvians are Protestant, largely Lutheran, but there is a Catholic and an Orthodox minority.

Latvian Americans have settled in nearly every neighborhood of San Francisco and Oakland; there are groups in Berkeley, Palo Alto and a large colony in Los Gatos. Yet they have displayed a solidarity and a remarkable spirit of group loyalty. The Northern California Latvian Lutheran Congregation is the force that welds them, old and new Latvians, together.

The Congregation maintains a social center, a library of 1200 volumes, supervises the pressing of records of folk songs and dances and exports them to Latvian colonies all over the world, publishes a newspaper and keeps a fatherly watch over all the 1,000 Latvian-Americans of Northern California.

Latvian displaced persons have come from every class. Some of the former intellectuals and business men have learned mechanical skills in the D.P. camps and now work as mechanics, radio repairmen, welders and construction workers. There are several physicians, university professors and artists and musicians of first rank. There are many farm workers in Contra Costa and Napa county ranches.

Latvians join the Estonians and Lithuanians in commemoration of the Day of National Mourning on June 14 in memory of the deportations of June, 1941. November 18 is the Latvian Independence Day. A happier celebration is that of St. John's Day on June 23. Then Latvian-Americans from far and near troupe out to a farm and picnic, dance and sing the incredibly old Ligo songs that have been traditional with Latvians for a thousand years.

CHURCHES

PROTESTANT

LATVIAN LUTHERAN, 425 Hoffman St.

LATVIAN BAPTIST, c/o First Baptist Church,
Octavia and Market Sts.

LATVIAN LUTHERAN, c/o Central Lutheran Church,
215 Ridgeway Ave., Oakland

ORGANIZATIONS

NORTHERN CALIFORNIA LATVIAN LUTHERAN CONGREGATION,
425 Hoffman Street

LATVIAN LIBRARY, 950 Gough St.

LATVIAN FOLK DANCE CLUB, International Institute,
297 Lee Street, Oakland

PUBLICATION

ZELTA VARTU VESTIS (Golden Gate News) Monthly, 550,
747 35th Avenue

LITHUANIAN

The 1950 census gives the figure of 1,150 for first and second generation Lithuanian-Americans in the San Francisco-Oakland area. About one half of these are of Jewish background, the remainder mostly Roman Catholic. Among the older Lithuanians who came here at the turn of the century there are some



free-thinkers but the recently arrived displaced persons are entirely Catholic.

Lithuanians are allied racially and linguistically with the Latvians. They are neighbors on the Baltic shores, their languages are similar and they have both shared the hardships of exile during the war. They follow almost the identical lines of work here, the intellectuals and students now following many trades as skilled workmen and semi-professionals. Lithuanians join with the other Baltic exiles here in honoring their martyrs

of the mass deportations of June 14, 1941. Lithuanian Independence Day is observed on February 16th. Special services are held in honor of the miraculous icon of the Virgin of Volna on October 21st and the feast of St. Casimir, the patron of Lithuania on March 4th.

The recently arrived displaced persons have organized two societies, the United Lithuanian Relief Society headed by Leo Bagdonas, 4548 20th Street, UN 3-1215, and the Lithuanian Community of San Francisco under the guidance of a refugee priest, Rev. Victor Pavalkis, stationed at St. John's Church, St. Mary's Avenue and Mission Street.

MALTESE

There are estimated 1,500 Maltese in San Francisco. This colony is exceeded in numbers only by Detroit and Toronto in the New World. Maltese come here as British subjects, for their little island between Sicily and North Africa in the Mediterranean is a British Crown Colony. Maltese is an ancient form of Arabic, and Maltese usually speak Italian and English as well. Maltese-Americans are without exception faithful Roman Catholics. The highlight of their year is the procession that winds its way through the streets of Bay View in honor of Corpus Christi on the Sunday after Pentecost, eight weeks after Easter.

CHURCH

THE SHIPWRECK OF ST. PAUL, 1509 Oakdale Ave.

ORGANIZATION

THE MALTESE CLUB, 1787 Oakdale Avenue

MEXICAN

The total population of natives of Mexico and their children in the Bay region is over 25,000. The old Mexican section, as old as San Francisco itself, is in North Beach and many Mexicans still live there. But other Mexican colonies have grown up on the narrow streets south of Folsom between Fifth and Eighth Streets, about Tenth and Howard Streets east of South Van Ness Avenue from 16th to 24th Streets, in Bayshore and Visitacion Valley and in Oakland west of Broadway and in East Oakland and San Leandro. There are also groups in Berkeley and Richmond.

Mexican-Americans are found in every kind of work from the professional and business men, importers, mining engineers and land-owners, all the way to unskilled laborers and migratory workers. In between are many skilled workers, auto mechanics, taxi drivers, sugar refinery workers, musicians in mambo bands, stock yard attendants, assembly line workers.

The two important Mexican fiestas are Cinco de Mayo, which honors the victory of the Mexicans over the army of Napoleon III on the fifth of May, 1862, and the 15th and 16th of September are the Independence Days. Ancient mystery plays called posadas are performed for two weeks before Christmas. Just before dawn on December 12, Mexican musicians from the cantinas of North Beach gather before the church of Our Lady of Guadalupe and serenade the Virgin with mananitas and alabados, mediaeval hymns in honor of the Mother of God and the morning stars.

Among the large numbers of Spanish-speaking people about the Bay region should be mentioned several thousand Spanish-Americans from New Mexico, descendants of the Spanish settlers of 300 years ago. Now in the twelfth generation, they differ considerably from Mexican Americans. Their speech is that of 15th century Spain and not the lilting Mexican Spanish, they are likely to be of direct Spanish descent with little or no Indian admixture, their folkways, still flourishing are in direct line from those of colonial Spain. New Mexico is the last abid-place of the ancient Spanish art forms that have become extinct in Spain—the religious folk theatre, the decima, and the fine carpet and blanket weaving and wood carving. These people call themselves Hispanos, but here in California they frequently associate with Mexicans in clubs and public places.

CHURCHES

OUR LADY OF GUADALUPE, 908 Broadway

(The following churches in Mexican neighborhoods arrange special services in Spanish and missionary priests are often on hand.)

CHAPEL OF CRISTO REY, 721 Parker Avenue

ST. CHARLES BORROMEIO, South Van Ness Ave. & 18th St.

ST. JOSEPH, Tenth and Howard Streets

ST. PETER, Alabama & 24th Streets

ST. MARY, 7th & Jefferson, Oakland

ORGANIZATIONS

CENTRO MEXICANA, 3378 24th Street
MEXICAN CIVIC COMMITTEE, & Maldonado, 107 5th St.
LA GUADALUPANA, 908 Broadway
MEXICAN LEGION, 84 Carl Street
SOCIEDAD MUTUALISTA MEXICANA CHAPULTEPEC,
3249 Mission Street
SOCIEDAD MUTUALISTA MEXICANA MORALES, South San
Francisco
MEXICAN ATHLETIC CLUB, 1317 Kansas St.
CENTRO CULTURAL HISPANO AMERICANO, 1926 Folsom St.

Alameda Co.

ALIANZA HISPANO AMERICANA, 814 Kennedy St.,
Oakland
CLUB AZTECA, 1272 Eighth Street, Oakland

BOOKSHOPS

SANCHEZ & CIA., 2130 Mission St.
NUESTRA AMERICA, 621 Broadway
LA IDEAL MUSIC SHOP, 724 7th Street, Oakland

RESTAURANTS

TORTOLA, 1237 Polk Street
XOCHIMILCO, 1350 Powell Street
MEXICO CITY GRILL, 2839 Mission St.
LA CHINA POBLANA, 1004 University Ave., Berkeley

NEGRO

There had been a few "freedmen of color" and some escaped slaves in the early days of San Francisco, but not until the transcontinental railroad was finished in 1870 did Negroes come into the Bay region in any great numbers. Railroad employees and pullman porters laid the foundations of the Negro section in Oakland which by the turn of the century was the largest in the West. San Francisco had only a few thousands until the industrial expansion of the war days.

San Francisco's first Negroes settled in North Beach and Russian Hill. In the beginning of this century they began to move to the Western Addition and after the fire of 1906 a distinctly Negro neighborhood was formed along Post, Sutter, Bush and Pine Streets, west of Divisadero. When the Japanese were evacuated in 1942 Negroes moved into the vacant houses. These two sections are now the chief Negro quarters, but there are other smaller groups along the waterfront, in South Park, in the housing projects of Hunters Point and Bayview. The

large Negro section in Oakland has tripled in population and the whole of West Oakland north to 50th Street is thoroughly Negro. The Negro population of Oakland is now 47,542, an increase of over 450% from the 8,460 of 1940. In San Francisco the increase has been from 4,860 in 1940 to 43,502 in 1950, or by almost 800%. There are other large sections in Richmond and Berkeley and in San Mateo County and the total population of the Bay region is over 50,000.

Negroes have been moving into white neighborhoods for several years now and there is hardly a section of the city that does not have at least one Negro family. In the section between the two chief Negro neighborhoods, between Fillmore and Divisadero Streets, from California to Fulton Streets, a great cosmopolitan neighborhood has grown up. The Negro and the white man, Orientals of many sorts, East Indians, West Indians and American Indians live amicably side by side. There are many inter-racial families there and it is truly San Francisco's melting pot.

It is along those streets in West Oakland, west of Market Street, north of San Pablo Avenue, and then northwest into Berkeley, and in the old Western Addition of San Francisco in the streets west of Octavia, that one finds the world of the American Negro, a world emerging from the darkness of discrimination and poverty, a world of frustration and of hope. It is a world of deep spiritual emotions and simple faith; at times bitter, at times hysterically joyous; the world of healing services, spirituals and blues, of "bebop" and "jive talk," of fish fries and barbecued ribs, of hot chitterlings and sweet potato pie.

The sudden invasion of thousands of Negroes all at once was bound to produce incidents, but San Francisco's traditional tolerance kept them at a minimum. Thousands of Negroes live in sub-standard homes and there have been incidents of job discrimination, but recent fair employment laws and low rent housing developments have improved their lot, and it is perhaps no exaggeration to say that Negroes are more thoroughly integrated than in any other American city.

The growing number of Negroes in the professions is an encouraging sign. There are physicians, dentists, lawyers, teachers, librarians and musicians. Hundreds are State and Federal job-holders, especially in the Post office and Veterans Administration. Over one half are ordinary laborers—longshoremen and warehousemen, construction workers, unskilled workers in hotels and restaurants, and in laundries; one fourth are in industry, chiefly as machine operators and molders. Others are

bus drivers, janitors porters, domestics, marine cooks and stewards. In Oakland they are railroad and dock workers, in shipyards and assembly plants.

Information about Negroes can be obtained from Negro newspapers and from the offices of the two most influential Negro organizations which have branch offices here: the National Association for the Advancement of Colored People and the Urban League, also from the Negro Year Book published by Tuskegee Institute.

CHURCHES

San Francisco

PROTESTANT

THIRD BAPTIST, 1399 McAllister Street
FIRST A.M.E., Zion Church, 1669 Geary St.
BETHEL A.M.E., 916 Laguna Street
EMANUEL CHURCH OF GOD IN CHRIST, 1540 Post St.
JONES METHODIST, 1975 Post Street
ST. CYPRIAN EPISCOPAL, Sutter and Lyon Sts.

ROMAN CATHOLIC

ST. BENEDICT THE MOOR, 2891 Bush Street

Alameda Co.

PROTESTANT

ST. AUGUSTINE EPISCOPAL, 2624 West St., Oakland
COOPER A.M.E. Zion Church, 1423 Myrtle Street,
Oakland
FIRST AFRICAN METHODIST, 819 15th St.
PROGRESSIVE MISSIONARY BAPTIST, 1712 Alcatraz Ave.,
Berkeley
NORTH OAKLAND BAPTIST, 1056 32nd Street, Oakland
FATHER DIVINE PEACE MISSION, 733 Market Street,
Oakland
ST. PAUL'S A.M.E. Church, 2024 Ashby St., Berkeley

ORGANIZATIONS

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF
COLORED PEOPLE, 690 Market St.
NATIONAL URBAN LEAGUE, 2015 Steiner St.
HANNIBAL LODGE (Masonic), 1933 Divisadero St.
M.V. SONS OF LIGHT (Masonic), 1739 Fillmore St.
QUEEN ADA CHAPTER (Eastern Star),
1739 Fillmore Street
SHASTA LODGE IBPOE (Elks), 1933 Divisadero St.
BOOKER T. WASHINGTON CENTER, 800 Presidio Ave.
CALIFORNIA COLORED VOTERS DEMOCRATIC CLUB,
1355 Ellis Street
COSMOS SOCIAL CLUB

Alameda Co.

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF
COLORED PEOPLE, 1136 Eighth St., Oakland

BROTHERHOOD OF SLEEPING CAR PORTERS,
1716 Seventh St., Oakland
DINING CAR COOKS AND WAITERS UNION,
1757 Seventh Street, Oakland
MIZPAH TEMPLE (Masonic), 1219 Eighth St., Oakland
M.V. MT. NEBO (Masonic), 960 Seventh St., Oakland
ATHENS LODGE IBPOE (Elks), 1219 Eighth St., Oakland
Y.W.C.A., 828 Linden Street, Oakland
NORTHWEST BRANCH Y.M.C.A., 3265 Market Street,
Oakland
SOUTH BERKELEY Y.M.C.A., 290 Californis Street,
Berkeley

PUBLICATIONS

SAN FRANCISCO INDEPENDENT, Weekly Non-political.
Circ. 25,000, 1471 Turk St.
SUN REPORTER, Weekly Democratic, 24,480,
1471 Post Street
CALIFORNIA VOICE, Weekly Republican, 10,500,
2624 San Pablo Ave., Oakland

RESTAURANTS

JACKS DINING ROOM, 1931 Sutter Street
THE PLANTATION, 1628 Post Street
ALIA WASHINGTON'S CREOLE RESTAURANT,
2106 Sacramento Street, Berkeley

NETHERLANDS

The census of 1950 gives the San Francisco Bay area 4,071 Americans of Dutch birth and parentage. Of these 2,027 reported Dutch as their mother tongue. Among these must be included Dutch families or those of mixed Dutch-Indonesian stock who have come here recently from the uncertain life of the East Indies. Most Netherlanders are Protestant, but there are a few Catholic and Jewish families.

CHURCH

CHRISTIAN REFORMED CHURCH,
Alameda, 2914 Encinal Avenue

ORGANIZATION

HOLLAND SOCIETY, 454 Valencia Street

RESTAURANT

DUTCH DELICATESSEN, 199 Ellis Street

NICARAGUAN

(See Latin American)

NORWEGIAN

The 1950 census enumerates 13,000 first and second generation Norwegians in the cities of the Bay region. Of these 5,157 reported Norwegian as their native tongue. The largest number live in the general Scandinavian centers radiating from Market and Church Streets in San Francisco, in Northwest Oakland and in Alameda.

Norwegian-Americans have their share of professional men, but by far the greatest number have to do with ships and the sea. There are great numbers of boat builders, ships carpenters and electricians, crewmen and officers on coastal vessels, riggers in shipyards, naval architects and office employees of steamship companies. There is always a Norwegian ship in port and the ties with the motherland are kept alive by the number of seamen. In Alameda there are many retired sea captains. As if to emphasize the seafaring nature of the Norwegian-Americans there are a number of seaman's hostels and missions, and beached on the shore at the edge of Golden Gate Park is Amundsen's frail craft, the Gjoa, the only ship to navigate the Northwest Passage, a gift to the city from the skipper, Captain Roald Amundsen.

The chief Norwegian holiday is May 17, Independence Day. Norwegians also celebrate Midsummer Day with singing and dancing at their own park on top of Kings Mountain.

CHURCHES

San Francisco

NORWEGIAN LUTHERAN, Dolores & 19th St.
NORWEGIAN SEAMEN'S MISSION, 2454 Hyde St.

Alameda Co.

TRINITY LUTHERAN, 650 Alma Ave., Oakland
CENTRAL LUTHERAN, 215 Ridgeway Ave., Oakland

ORGANIZATIONS

San Francisco

NORWEGIAN CLUB, 1900 Fell Street
DOVRE HALL, 3543 18th Street
NORWEGIAN SEAMEN'S ASSOCIATION, Slip 10,
Foot of Mission Street
SCANDINAVIAN SAILORS HOME, 128 Drumm Street

Alameda Co.

SONS OF NORWAY, 610 55th Street, Oakland
NORWAY HOUSE, 3839 Piedmont Ave., Oakland

RESTAURANT

OSLO CAFE, 220 Church Street

PAKHTUNI

San Francisco has the distinction of containing the only colony of Pashtun in the New World. These fiercely individual people come from the northwest corner of Pakistan, along the Afghanistan border. Their mountainous homeland has been incorporated into the new Pakistan state, but they have little in common with Pakistani. Racially they are akin to the Afghans and their native speech is Pushtu, similar to Afghan and quite different from the official Urdu of the new Pakistan State. The name by which these people are known to the Western World is that of Pathan, an Indian corruption of their tribal name. Their only trait in common with the Pakistani is their Moslem religion, but independent and individualistic as they are, they keep to themselves even in matters of faith.

Most of San Francisco's 200 Pashtun are peanut vendors and ice-cream sellers who roam around the city from the beach to the parks or in front of schools. Others own or manage workers' hotels and rooming houses, hamburger stands, cheap pool rooms patronized by the poorest of the poor. Pashtun are difficult to find as they frequent what Robert Louis Stevenson called "shy neighborhoods." Most live in the narrow alleys south of Market and there is a tiny but distinct colony in the vicinity of Fulton and Webster Streets. For information about these least known of the city's ethnic groups see Alex Khalid at the Tareyton Hotel, 1048 Larkin Street.

PAKISTANI

No official statistics are available for the Pakistani resident in San Francisco. About 200 small merchants, rug importers, hotel keepers, students and the consular staff make up the colony. There have been, however, about a thousand Pakistani in California for nearly fifty years. They are farm laborers in the Sacramento and San Joaquin Valleys. Some are ranch owners, others are employees, others are itinerant laborers travelling



from the cotton harvest in the Imperial Valley north to the fruit packing in Fresno. Another group moves from the fruit and vegetable crops in the San Joaquin to rice crops further north.

The Moslem Association of America has headquarters at Sacramento. The aims of this society are to educate Pakistani Moslem boys in American universities, to promote public meetings between Pakistani and Americans for friendly relations. There is a branch of this society in San Francisco at 870 Castro Street. Pakistani speak Punjabi or Pushtu, although

they are familiar with the Urdu language, the official speech of Pakistan. They are entirely Moslem and unite with other Moslems here to observe the month of Ramadan, during which faithful Moslems refrain from drinking, smoking and bathing from daybreak to sundown.

POLISH

Of the 3,728 people of Polish birth or descent in the Bay area only one half are of Polish ethnic origin. The remainder are Jewish, Ukrainian, German or Byelorussian. Only 1815 gave Polish as their native tongue in 1950. The Polish colony in San Francisco although not large is long established. There were Polish residents here as long ago as 1860. The Polish Society of San Francisco was organized in 1862, one of the oldest in America. Since 1885, it has been a branch of the Polish National Alliance.

This city is famous in Polish cultural history as the haven of many refugees from the revolutions of 1848 and 1862, including the revolutionary leader, General Krzyzanowski, General Keller who fought with Louis Kissuth, Mme. Helena Modjeska, the internationally famous actress, and Sienkiewicz, author of *Quo Vadis?*, who used his fellow-countrymen of San Francisco as inspiration for the characters of Pan Tadeusz. Horse-racing as a sport was introduced to the Bay region by the Polish Prince Poniatowski who laid out Tanforan Race Track. San Francisco has remained true to its reputation as a haven for Polish refugees by welcoming about 200 Polish displaced persons in the last ten years. Special services are held for these people on the second Friday of every month at the Nativity church, 240 Fell Street, with prayers and a sermon in Polish.

Most Polish-Americans are Roman Catholics although there are some members of the Polish National Church. There are a half-dozen Polish-American societies which meet at Polish Hall, 3042 22nd Street where the Polish Literary and Dramatic Society maintains a fine library of Polish books. There is also the Polish-American Club of Redwood City at Moose Hall, 836 Arguello Street.

POLYNESIAN

Of the several thousands of South Sea Islanders about the Bay area there are very few full-blooded Polynesians. The permanent residents of island stock are mixed with other races, especially those from Hawaii where intermarriage between the races has been customary for over a century. The largest number are descendents of Portuguese settlers in the islands, or mixed Hawaiian-Portuguese families. There are five thousand of these in the East Bay cities, particularly in East Oakland and San Leandro. They are organized into the Iuso-Hawaiian Society, 2261 E. 14th Street, Oakland.

In San Francisco there are about five thousand more of mixed ethnic stock: Hawaiian-Japanese, -Chinese, -Filipino, -Porto Rican, -Korean. The single men—ships stewards, Alaska fishermen or cannery workers, restaurant workers live along Kearney Street and in North Beach hotels. The family men—dock workers, construction and shipyard workers, mechanics, truck drivers live about Fillmore Street, in the Mission district and government housing projects at Hunters Point. Those of Hawaiian-Oriental backgrounds live either among the Japanese in the Western Addition or in Richmond, or in Chinatown. There are in addition about 200 Samoans, Tahitians and New Zealand Maoris. When hungry for native Polynesian food, islanders usually go to Jack's Place, 1371 Grant Avenue, or the Hawaiian Village, 528 Green Street.

The Oriental Hawaiians have organized two societies to keep alive the social contacts made in the islands. The Hawaiian-Chinese have the Islanders Club, 771 Washington Street, and the Hawaiian-Japanese meet at the Y.M.C.A. on Buchanan Street. A third society is the Hui Kamaaina of San Francisco. Any native of the islands or even anyone who has lived there for a time is eligible for membership regardless of racial background. This organization meets about six times a year for lavish luaus. The Hawaiian Visitors Bureau, 323 Geary Street is a clearing house for information on Hawaiians in the islands and on the mainland.

Hawaiian-Portuguese and Hawaiian-Porto Ricans are Roman Catholics. Oriental Hawaiians are Catholic, Protestant or Buddhist. Tahitians are nominal Catholics, but Samoans and Maoris are Protestant, the former mostly Mormon.

PORTUGUESE

In 1950 25,000 Portuguese-Americans and their children were living in the Bay region, 7,199 gave Portuguese as their mother tongue. Most Portuguese-Americans come from the Azores Islands, Madeira and the Cape Verde Islands. The latter are known as Bravas, of mixed Portuguese-Negro-Berber stock. Those from the mainland of Portugal are in the minority and are more recently arrived than the Azoreans who first came to California in the early days of whaling vessels. There are also a few families of Portuguese descent from Macao, on the China coast. Only 500 Portuguese-Americans reside in San Francisco. In Oakland the original Portuguese settlement was in the vicinity of Adeline and 14th Streets, but now nearly all the Portuguese live in East Oakland.

About 120,000 Portuguese-Americans live in California, placing it at the head of the list of states having Portuguese residents. The Portuguese-Americans of California are a rural people, 10,000 of them own or rent farms in Santa Clara, Santa Cruz, Alameda, Contra Costa and Mendocino counties. They cultivate truck gardens, orchards and raise 75% of the dairy cattle. The Oakland-San Leandro district is the only urban colony. Including Portuguese from the Azores, Madeira, the mainland of Portugal, Brazil and the Hawaiian Islands there is a total of 15,000 Portuguese-Americans, the second largest community in the United States, exceeded only by New Bedford, Massachusetts. The urban Portuguese are small shopkeepers and semi-skilled workers. They own groceries, fruit and vegetable markets, are shoemakers and barbers, are employed in the building trades, on the docks, in the cotton mill, as mechanics and truck drivers, work market gardens and commercial flower gardens and are found all along the east shore of the Bay as ranchers, store keepers, garage owners and in town political posts. Towns of Warm Springs and Crows Landing are 90% Portuguese-American. They are cannery workers in San Jose and fishermen and boat builders in Sausalito.

Portuguese-Americans are Roman Catholic and the highlight of their year is the Feast of the Holy Ghost (Espírito Santo) on the seventh Sunday after Easter. Each Portuguese parish from West Oakland to San Jose has its own celebration in turn, but the climax is reached at the San Leandro Festival with its parades and fireworks. Other important holidays are Sao Antonio, June 13, and the Feast of Our Lady of Fatima, October 15.

CHURCHES

Alameda Co.

ST. JOSEPH, 7th and Chestnut Sts., Oakland
MARIA AUXILIADORA, 2611 E. 9th St., Oakland
ST. LOUIS BERTRAND, 10001 E. 14th St., Oakland
ST. LEANDER, W. Estudillo St., San Leandro
ALL SAINTS, 824 Second St., Hayward

ORGANIZATIONS

San Francisco

CABRILLO CIVIC CLUB, 44 Page St.
PORTUGUESE BENEVOLENT ASSOCIATION, 345 Front St.
SOCIEDADE CABO VERDE, 453 Second St., Hayward

Alameda Co.

PORTUGUESE CONTINENTAL UNION, 2261 E. 14th St.,
Oakland
PORTUGUESE PROTECTIVE UNION, 2712 E. 14th St.,
Oakland
SOCIEDADE PORTUGUSA RAINHA SANTA ISABELA
3031 Telegraph Ave., Oakland
UNIAO MADEIRENSE, 3256 E. 14th St., Oakland
IRMANDADE DO CARIDAD DO ESPIRITU SANTO IDES,
Supreme Council, Warm Springs
IDES Local Branch, 1110 Franklin St., Oakland
PORTUGUESE UNION OF CALIFORNIA, 1120 E. 14th St.,
San Leandro

Marin Co.

PORTUGUESE HALL, 511 Caledonia St., Sausalito
PORTUGUESE HALL, 820 B St., San Rafael

PUBLICATIONS

PORTUGUESE JOURNAL, Weekly, 3075,
1927 E. 14th St., Oakland
PORTUGUESE UNION, 523 Adeline St., Oakland

BOOKSTORE

RELIGIOUS ART & BOOK STORE, 43 Callan Avenue
San Leandro

RESTAURANT

PORTUGUESE CAFE, 89 Broadway

PERUVIAN

(See Latin American)

RUSSIAN

The actual numbers of Russians in the Bay area can only be estimated. Of the 7,830 listed by the 1950 census as Russian-born, only one half are of Russian-Slavic background. The remainder are Poles, Ukrainians, Armenians, Yiddish-speaking Jews and some Caucasian peoples. Among those who claim Russian as their native tongue are an estimated 10,000 emigres from Shanghai and other Chinese and Manchurian cities. The majority of these is China born, children or grand-children of refugees from the Russian revolution of 35 years ago. Among those who have identified themselves with the Russian-language group are many from the Caucasus (Georgians, Tatars, Kirghiz), people from various Cossack lands, as well as some Ukrainians and Carpatho-Russians who consider themselves Russian and call their language Little Russian. Including all Russians born in Russia, China, Manchuria and European countries and their children born in the United States there are approximately 25,000 Russian-Americans in the Bay area, concentrated in San Francisco, Berkeley and Palo Alto.

The Russian group is divided and sub-divided politically, socially and religiously. The early immigrants are those sectarians who settled in the Potrero hills fifty years ago. About fifty families came to the city when the first Russian church was established here in 1869. Descendants of these families still live about the Bay region. The Potrero Russians have increased three-fold through their high birth rate and now number about 1,500. They are typical Russian peasants in social and family structure, but are dissenters from the prevailing Russian Orthodox church. Some of them are Seekers of the Spirit, commonly called Molokans (Milk drinkers). Others are Spirit Wrestlers, often called Doukhobours; Subbotniks and Baptists. Molikani are a pietistic sect, followers of the patriarchal life; vegetarians, pacifists, who drink no alcohol or coffee, have no clergy or religious ritual. The other sectarians follow much the same way of life.

The remainder of the Russians are refugees from the Bolshevik revolution of 1917-19. One group came here 30 years ago and settled in the vicinity of Sutter and Divisadero Streets. Made up largely of officers of the Siberian White Army and of the Imperial Pacific Fleet, they took up unskilled labor: door-men, elevator operators, gardeners and grave diggers, house painters. Many joined the American Army and Coast Guard and others went into the National Guard, Imperial Cavalry

men forming a famous National Guard Cavalry regiment. These men have now entered into the professions and have met up with the most recent emigrees from the Far East who have also entered the professional ranks, especially as chemists, physicists, draughtsmen, university professors, language and music instructors, dancing masters. The latter group included many Shanghai business men who invested in small businesses here, particularly in the Richmond district where they own delicatessens, pharmacies, real estate and insurance agencies, beauty parlors and gift shops. Russian-Americans of all kinds are prominent in the arts: musicians, artists, dancers, interior decorators.

The China born Russians who came here between 1948-51 include many children of intermarriages: Russian-Chinese or Russian-Mongol, Russian-British or French and some of Russian and American military personnel. Thousands of Russians live in the Western Addition between Fillmore and Divisadero Streets, about Buena Vista Hill and the Panhandle section and on the Potrero hills, but the greatest number live in the Richmond district which is now the chief Russian-American neighborhood. They are a highly educated group and although the most recent refugees are desperately poor, they have contributed much to the cultural life of San Francisco and have made it the cultural and political center of Russian life in America.

Russian social life is highly organized. The Russian Center is a meeting place for a dozen societies. Among the cultural and artistic organizations are a little theatre group, an opera company, a corps de ballet and a magnificent Cossack chorus. Russian-Americans are sharply divided on political issues. All the gamut of political opinion is represented from the conservative right, through the democratic socialistic center to the radical pro-Soviet left.

Most of the emigrees and refugees are members of the Eastern Orthodox church. The Tatars, Kirghiz and some Cossacks are Moslems and there is also a group of Catholics of the Byzantine rite.

CHURCHES

EASTERN ORTHODOX

(Archdiocese of North America and the Aleution Isles.)

CATHEDRAL OF THE HOLY TRINITY, Green St. & Van Ness Ave.

CHRIST THE SAVIOUR, 2040 Anza St.

ST. JOHN, 1900 Essex St., Berkeley

(Russian Church in Exile)

CATHEDRAL OF THE HOLY VIRGIN, 864 Fulton St.

OUR LADY OF KAZAN, 5715 California St.
CHAPEL OF THE PROTECTION OF THE HOLY VIRGIN,
11 Seymour St.
ST. SERGIUS, 1346 12th Avenue
CONVENT OF OUR LADY OF VLADIMIR, 1550 Fell St.

(Patriarchate of Moscow)

CATHEDRAL OF ST. NICHOLAS, 443 Divisadero St.
CHRIST THE SAVIOUR, 2614 Milvia St., Berkeley

PROTESTANT

FIRST MOLIKAN, 841 Carolina St.
RUSSIAN BAPTIST, 904 Rhode Island St.
CHURCH OF CHRIST (Spirit Wrestlers),
920 Rhode Island St.
RUSSIAN ADVENTIST (Subbotnik), 3124 24th St.

CATHOLIC (Byzantine Rite)

OUR LADY OF FATIMA, Lake Street & 20th Ave.

ORGANIZATIONS

AMERICAN-RUSSIAN INSTITUTE, 90 McAllister St.
RUSSIAN CENTER, 2450 Sutter St.
RUSSIAN-AMERICAN SOCIETY, 321 Divisadero St.
UNITED RUSSIAN-AMERICAN ASSOCIATION,
2618 23rd Avenue
ST. TICHON'S HOME, 598 15th Ave.
RUSSIAN SOCIAL CLUB, 1868 Geary St.
ADMIRAL STARK RUSSIAN NAVY ASSOCIATION,
3008 Clay St.
RUSSIAN VETERANS OF WORLD WAR I, 2041 Lyon St.
RUSSIAN-AMERICAN WOMEN'S LEAGUE, 594 Tenth Ave.
FEDERATION OF RUSSIAN CHARITABLE ORGANIZATIONS
OF U.S., 376 20th Ave.
ASSOCIATION OF RUSSIAN ORTHODOX CLUBS,
1520 Green St.
SAN FRANCISCO HOME UNION OF COSSACKS,
900 Ashbury St.

PUBLICATIONS

RUSSIAN LIFE, Daily Non-partisan, 1575,
2458 Sutter St.
NEW DAWN, Daily Independent, 2412,
2078 Sutter St.
MODERN TIME, Weekly, 1508, 331 Potrero Ave.
PO STOPAN CHRISTA, Monthly Religious,
1900 Essex Street, Berkeley

BOOKSTORES

RUSSIAN BOOK AND ART CO., 1415 Divisadero St.
RUSSKY KUSTAR, 1200 Divisadero St.

RESTAURANT

LUCHINA, 1829 Clement Street

SALVADOREAN

(See Latin American)

SERBIAN

There are about 2,000 first and second generation Serbians in the Bay region. Most are from the former provinces of Austria-Hungary, especially Bosnia and around the Boca di Cattaro and a great many from Montenegro. Serbians are among the earliest of California immigrants. The first Serbian church in America was built in Jackson, California in 1856. At the beginning of the twentieth century many Montenegrins left San Francisco to follow the rush for gold to the Yukon. Some returned here to invest in small business houses and farms, but many remained in Alaska and became prosperous merchants and traders. Alaska has today the largest settlement of Montenegrins in the New World.

With few exceptions Serbs and Montenegrins are members of the Eastern Orthodox Church whose American headquarters are in Libertyville, Illinois. Some Serbs associate with Croats and Slovenes in Yugoslav-American associations.

CHURCHES

ST. JOHN THE BAPTIST, 900 Baker St.
ST. GEORGE, 9th & Oak Sts., Oakland

ORGANIZATIONS

SERBIAN HALL, 225 Valencia St.
SERBIAN NATIONAL DEFENSE COUNCIL, 281 Castro St.
SOKOL HALL, 810 Chester St., Oakland

PUBLICATION

JUGOSLAV HERALD, 223 Valencia St.

BOOKSTORE

SLAV-ART MUSIC CO., 3257 E. 14th St., Oakland

SLOVAK

Slovaks are closely allied linguistically and historically with the Czechs, but most Slovak-Americans keep to themselves with separate churches and societies. There are few Slovaks in San Francisco, only about 200, and a few families of steel

workers in Pittsburg, California. Cleveland is the largest settlement of 100,000 and is the cultural center of American Slovaks. Slovaks are predominately Roman Catholics, but there are Greek Catholic and Lutheran minorities. Slovak-Americans of the Bay region meet at Sokol Hall, 739 Page Street.

SLOVENIAN

The 1,500 inhabitants of the Bay region who reported Slovenian as their mother tongue in the 1950 census come from former Austrian provinces that became the state of Slovenia in Yugoslavia. San Francisco's Slovenes arrived here about 1910. They were part of a large group of Slovenian-Americans from Cleveland and other Ohio cities who settled in a cooperative farm colony in California. As with so many such experiments this one failed and half the group returned to Cleveland. The remainder came to San Francisco and built their homes on one of the vacant Potrero hills.

Most Slovenes are Catholics, but a few are non-religious. Their national church is the Church of the Nativity on Fell Street near Franklin, but many of the younger folk attend St. Theresa's on 19th and Connecticut Streets. Some Slovenes associate with other Yugoslavs, but are split on the issues of the present government of Yugoslavia. Their social center is the Slovenian Progressive Association at 2101 Mariposa Street and there is a center in Oakland, the Slovenian Mutual Benefit Association, 3256 E. 14th Street.

SPANISH

Spaniards were the first white men to set foot on the soil of what is now the city of San Francisco. During the years of the American Revolution Spanish Franciscans and Spanish soldiers claimed this region for God and the King of Spain. The peninsula of San Francisco and all the land to the South, East and North about the great Bay belonged to His Majesty, the King of Spain. Spanish families settled the land on royal grants. In the subsequent history of California all have disappeared, the friars, the soldiers, the great estates of the rancheros. They left tangible monuments in the old building that is now the Officer's Club at the Presidio and the dignified Mission Dolores, in street names and names of hills and lakes and in descendants of the pioneer Spanish-Mexican settlers, especially the Valle-



jos, Arguellos, Valencias and Peraltas.

The Spanish residents of the present day date only from the early years of this century. They arrived here first from the Hawaiian Islands where they had been imported to work in the sugar cane fields. They found employment in the sugar refinery here and many Spanish-Americans still are employed there. Others coming later found work on the docks, as barbers and bartenders, as importers and cigar makers. They settled in North Beach and on Russian Hill, in Bay View and South San Francisco. Many more settled in Alameda and Santa Clara Counties where they own dairy farms, cultivate vegetables, fruit orchards and olive groves.

The census of 1950 reveals 6,500 natives of Spain and their American-born children living about the Bay region. They are only a small part of the more than 50,000 Spanish-speaking people in the region. Spaniards from Spain are of five types: the Gallegos from the northwestern corner of the country whose speech has similarities to Portuguese, the Asturians from the North, the Catalans from the Northeast who speak a language akin to the Provencal of southern France, the Castilians from the center and the Andalusians from the South. All of these people share the common heritage of Spanish culture, but each group has distinct characteristics in speech, music, dance and occupations. Only the first and the last groups are important in the Spanish immigration of northern California.

Spanish-Americans are sharply divided politically into pro and anti-Franco factions. Religious lines cut across political lines. Franco sympathizers are usually Roman Catholics, but many in the anti-Franco faction are devout Catholics while others are anti-clerical.

Columbus Day, October 12, is known to the Spanish-speaking residents as El Día de la Raza, the Day of the Race. On this day Spaniards join with other Spanish-speaking people from Mexico and Latin-America to dance, sing and orate on the glories of Spanish history and culture. January 6 is observed as a second Christmas. Known as the Three Kings Day (Día de los Tres Reyes) it is a time of merriment and special gifts to children.

CHURCHES

OUR LADY OF GUADALUPE, Broadway and Mason St.

ORGANIZATIONS

San Francisco

UNION ESPANOLA DE CALIFORNIA, 827 Broadway

Alameda Co.

CLUB IBERICO, 1349 Hays St., San Leandro

Santa Clara Co.

SOCIEDAD CERVANTES ESPANOL, 121 S. Taaffe St.,
Sunnyvale

BOOKSTORE

LA MODERNA POESIA, 643 Broadway

RESTAURANTS

HOTEL DE ESPANA, 781 Broadway
HOTEL ESPANOL, 719 Broadway

SWEDISH

First and second generations of Swedish-Americans about the Bay number 25,000. They are scattered throughout the region but there are neighborhoods with a majority of Swedish residents: the Noe Valley, the south district in San Francisco, in the East Bay, the northern shores of Lake Merritt and the northwestern section of Oakland, West Berkeley and Alameda. Many Swedish-speaking Finns live in West Berkeley. Swedes are prominent in the building trades and as contractors, in the professions. Many are seamen and others have made a unique contribution to the various handicrafts. Half the Swedish-Americans are Lutherans, the rest are members of other Protestant denominations.

Swedish Flag Day is on June 6. Midsummer Day, June 24, is observed with traditional ceremonies; dancing around the symbolic pole gaily trimmed with greenery and flags. Midwinter Day, December 13, is familiarly known as Santa Lucia Day when the young Lucy maid is crowned with a circlet of lighted candles and presides over the singing and dancing that follows. These folk holidays are still celebrated in the East Bay by the younger American-born Swedes with all the gaiety and attention to detail that can be found in the motherland.

CHURCHES

San Francisco

EBENEZER LUTHERAN, 678 Portola Drive
TEMPLE BAPTIST, 3355 19th Ave.
MISSION COVENANT CHURCH, 925 Dolores St.
SCANDINAVIAN CORPS, Salvation Army,
3719 Ortega Street

Alameda Co.

ST. PAUL LUTHERAN, Excelsior & Woodruff Streets,
Oakland
HAVENSCOURT AUGUSTAN LUTHERAN, 2711 Havenscourt
Blvd., Oakland
BETHANY EVANGELICAL LUTHERAN, 1744 University Ave.,
Berkeley
LAKESIDE BAPTIST, Third Ave. & E. 15th St., Oakland
EMANUEL METHODIST, 2006 Woolsey St., Berkeley
MISSION COVENANT CHURCH, 1841 Parker St., Berkeley
MISSION COVENANT CHURCH, 2100 Fifth Ave., Oakland
SWEDISH FREE CHURCH, 1918 Blake St., Berkeley
SCANDINAVIAN CORPS, Salvation Army, 557 E. 21st St.,
Oakland

ORGANIZATIONS

San Francisco

SWEDISH-AMERICAN HALL, 2745 Market St.

Alameda Co.

JENNY LIND HALL, 2229 Telegraph Ave., Oakland
PHILADELPHIA ASSOCIATION, 243 12th St., Oakland

PUBLICATION

VESTKUSTEN, 450 Church St.

RESTAURANTS

LITTLE SWEDEN, 540 O'Farrell St.
SIGBRITT'S, 245 Church St.
LITTLE BIT OF SWEDEN, 2301 Webster St., Oakland
SWEDISH COFFEE HOUSE, 819 University Ave., Berkeley

SWISS

There are in San Francisco-Oakland 6,928 Swiss-Americans. In the state of California there was a total of 47,753 Swiss-Americans in 1950, making it the leading Swiss state of the Union. Over half of the California Swiss residents speak Italian, the remainder speak German, French and Romansch, an archaic Latin mixed with Celtic words. The Italian and Romansch speakers and many of the German speakers are Catho-

lic, the remainder are Protestants belonging mostly to the Reformed faith. There are a great number of societies for the Swiss-Americans organized on linguistic lines, but two organizations, the United Swiss Societies and the Swiss Relief Society unite Swiss of all languages. Every Swiss is familiar with one or two languages besides his native tongue. One of the Swiss newspapers is published in three languages.

Swiss-Americans live in widely scattered areas over the city, in the East Bay and in Marin and San Mateo Counties. They own many hotels and restaurants, are waiters and bartenders, machinists, watch repairers and are prominent in the wine industry and dairy farming.

August 1 is the Swiss national holiday. On this day or on the nearest week-end Swiss-Americans gather at their own park near Redwood City to picnic, dance and sing through the night. During the year there are frequent shooting matches, yodel contests, mountain climbing trips.

ORGANIZATIONS

San Francisco

UNITED SWISS SOCIETIES, 603 Columbus Ave.
SWISS RELIEF SOCIETY, 21 Columbus Ave.
SWISS ATHLETIC CLUB, 603 Columbus Ave.
SWISS-AMERICAN WOMENS' SOCIETY, 3543 18th St.
HELVETIA VEREIN, 455 Valencia St.
ALPENROESLI SINGING SOCIETY, 625 Polk St.
SWISS RIFLE CLUB, 514 Broadway
TICINO SOCIAL CLUB, 603 Columbus Ave.

Marin Co.

SWISS CLUB TELL, Mt. Tamalpais, Mill Valley

Alameda Co.

WILHELM TELL VEREIN, 561 11th St., Oakland

PUBLICATIONS

SCHWEIZER JOURNAL (German, Italian, French)
Weekly Independent, 4,000, 580 Green St.
COLONIA SVIZZERA (Italian) Weekly Non-political,
1,193, 580 Green Street

RESTAURANTS

ST. MORITZ, 530 Broadway
SAN GOTTARDO, 217 Columbus Ave.
WILHELM TELL HAUS, 630 Clay St.

SYRIAN

(See Arabic speaking peoples)

TATAR

(See Russian)

TURKISH

The thousands of natives of Turkey living in the Bay area are not of Turkish ethnic stock. They are more liable to be Armenian, Greek or Syrian, or descendants of Jewish families who settled in Turkey in the fifteenth century and whose native speech is a modern variant of the Spanish spoken in that century, known as Ladino. These Jews attend the Sephardic Synagogue, 351 Fourth Avenue. About one hundred real Turks live in San Francisco and Oakland and work in restaurants or in the leather business. There is no Turkish organization, but Turks often gather at the Istanbul Cafe and Bakery, 245 Third Street.

UKRAINIAN

Ukrainian-Americans are natives of the Ukraine provinces in southwestern Russia and of the province of Galicia in Poland and Ruthenia State in the former Czechoslovak Republic.

It is estimated by leaders that there are about 2,000 in the Bay region whose mother tongue is Ukrainian. The majority of these are from Russia and are members of the Eastern Orthodox church. Those from Poland and Ruthenia are of the Byzantine rite of the Catholic church, and others who are pro-Soviet have no religious affiliations. The number living here is small compared with the large colonies in New York, Philadelphia and Detroit. Some fifty families have recently entered the city from displaced persons camps and they have formed a Byzantine Catholic congregation which meets at Church of the Immaculate Conception, 857 Girard St.

Ukrainian religious holidays parallel those of the Russians. Easter is the great day of the year and is observed by both the Orthodox and Catholics by blessing of bread and the lovely colored Easter eggs, some of which are museum pieces. Secular holidays are January 22, Ukrainian Independence Day, and March 10, the commemoration of the national poet, Taras Shevchenko.

WELSH

(See British)

WEST-INDIAN

Over five thousand natives of the West Indian islands live about the Bay region. They come from many islands, speak several languages, and although each group retains intimate relations with fellow-islanders, all groups mingle freely and attend each other's social events.

West Indians speak English, Spanish or French and may be white, Negro or a mixture of Negro, Indian and white. Spanish and French speaking West Indians are Catholics, British West Indians, Protestant, mostly Episcopalians. British West Indians were the first to come here. Adventurers came around the Horn eighty years ago, settled first in Oakland, came to San Francisco a few years later. They laid the foundations of the Negro settlement in Oakland and are its social and economic leaders today. They own groceries, automobile repair shops, real estate and insurance firms and are waiters, barbers, railroad workers, and building tradesmen. Two Episcopalian congregations are almost exclusively British West Indian—St. Cyprian's, Sutter and Lyon Streets, San Francisco, and St. Augustine's, 2624 West Street, Oakland. English-speaking West Indians come largely from Jamaica and Trinidad, with small groups from St. Lucia, Barbados and the Virgin Islands.

People from Puerto Rico are a special group. No official count of them has ever been taken since they enter the country from American possessions and are not immigrants any more than people from Iowa. The first Puertoricans came to San Francisco more than thirty years ago, obtained work in the sugar refinery and their settlement in the Excelsior district became the oldest Puertorican colony in the "States". These Puertoricans came not from the home island but from Hawaii, the descendents of sugar and coffee plantation workers brought to the Hawaiian Islands twenty years before. Several thousand more came into Oakland during the war years direct from Puerto Rico and from New York's Spanish Harlem. The estimated number of Puertoricans about the Bay region is between two and three thousand, but due to the mobility of the group and their position between the Negro and Latin-American it is difficult to arrive at an authentic figure. Associated with them are several hundred Cubans and natives of the Dominican Republic. Cubans and Puertoricans work on the docks, as marine stewards, in the sugar refinery and as cigar makers. Among our West Indian residents are over one hundred French-speaking Creoles and mulattos from Haiti, Martinique and Dominica.

British West Indians have the West Indian Benevolent Association and maintain a cricket club which is a member of the California Cricket League. The young men may be seen any fine Sunday at the cricket field in Golden Gate Park. The original Puertoricans formed many years ago the Centro Puertoriqueno, 596 Athens Street, and the more recent arrivals have organized the Orden Fraternal de los Hijos de Puerto Rico, 330 Filbert Street, Oakland, and the International Society and Mutual Benefit of California, 810 D. Street, Hayward.

Great gatherings of West Indians from all the islands come together at picnics in East Bay parks. Information on these events may be obtained from the founder of the West Indian Benevolent Association, Mr. Norris Gaynes, 1357 McAllister Street. French West Indians join the French colony in celebration of Bastille Day. Puertoricans celebrate Christmas and Epiphany with religious dramas and singing of mediaeval carols, called aguinaldos.

Gathering places for West Indians of all kinds are the Mambo Cafe, 347 Columbus Avuenue, the Buen Boricano, 3525 Mission Street.

YUGOSLAV

The 7,500 Yugoslavs in the Bay region are of three ethnic groups: Serbs, Croats and Slovenes, and have been dealt with under these titles. Yugoslavs speak basically variations of the two main South Slav tongues, Serbo-Croatian and Slovenian. There are religious and political differences that divide them and the three groups have their own clubs and churches. Some, however, have organized societies whose aim is the unity and friendship of all Yugoslavs. The most important of these societies is the Jugoslav Sokol, 580 Eddy Street. News of these people and notices of their religious and social events are printed in the Jugoslovenski Americki Glasnik (Yugoslav American Herald), published in the Serbo-Croatian language at 223 Valencia Street.

FOREIGN CONSULATES IN SAN FRANCISCO

AFGHAN GOVERNMENT REPRESENTATIVE	74 New Montgomery St.	EX 2-8965
ARGENTINA	690 Market Street	YU 2-3050
AUSTRALIA	206 Sansome Street	DO 2-5369
AUSTRIA	1231 Market Street	UN 1-9623
BELGIUM	444 California St.	YU 6-6851
BOLIVIA	821 Market Street	SU 1-5481
BRAZIL	629 Market Street	DO 2-6274
CANADA	400 Montgomery St.	SU 1-3039
CHILE	766 Sutter Street	GR 4-6069
CHINA	551 Montgomery St.	DO 2-7680
COLOMBIA	461 Market Street	DO 2-0080
COSTA RICA	112 Market Street	EX 2-8488
CUBA	461 Market Street	SU 1-3192
DENMARK	220 Montgomery St.	SU 1-1309
DOMINICAN REPUBLIC	461 Market Street	SU 1-7651
ECUADOR	1095 Market Street	UN 1-7576
EGYPT	783 Market Street	EX 2-3164
EL SALVADOR	461 Market Street	SU 1-7924
FINLAND	3232 Bayo Vista Ave., Alameda	LA 3-0637
FRANCE	740 Taylor Street	TU 5-0771
GERMANY	703 Market Street	YU 2-1344
GREAT BRITAIN	2516 Pacific Ave.	FI 6-3033
GREECE	690 Market Street	DO 2-6096
GUATEMALA	461 Market Street	SU 1-0118
HAITI	461 Market Street	YU 6-2058
HONDURAS	461 Market Street	EX 2-0076
ICELAND	240 San Fernando Way	LO 4-9353
INDIA	417 Montgomery St.	YU 2-7036
INDONESIA	700 Montgomery St.	EX 2-2888
IRAN	3400 Washington	FI 6-8922
IRELAND (Eire)	681 Market Street	EX 2-4878
ITALY	2950 Webster Street	WE 1-4924
JAPAN	346 California St.	YU 2-0780
KOREA	2500 Clay Street	WA 1-2252
MEXICO	988 Market Street	GR 4-0575
NETHERLANDS	220 Montgomery St.	DO 2-4376
NEW ZEALAND	153 Kearney Street	YU 2-6780
NICARAGUA	461 Market Street	DO 2-2276
NORWAY	244 California St.	YU 6-0766
PAKISTAN	2606 Pacific Ave.	JO 7-3850
PANAMA	461 Market Street	DO 2-1145
PARAGUAY	783 Market Street	DO 2-3333
PERU	593 Market Street	DO 2-5185
PHILIPPINES	212 Stockton Street	YU 2-3271
PORTUGAL	320 Market Street	EX 2-2405
SPAIN	690 Market Street	GA 1-6021
SWEDEN	1960 Jackson Street	PR 5-6104
SWITZERLAND	55 New Montgomery St.	EX 2-7118
THAILAND	405 Montgomery St.	GA 1-8630
URUGUAY	461 Market Street	GA 1-0862
VENEZUELA	821 Market Street	GA 1-5172
YUGOSLAVIA	461 Market Street	YU 2-4736

FOREIGN COMMERCIAL ORGANIZATIONS IN SAN FRANCISCO

AUSTRALIAN TRADE COMMISSION, 206 Sansome Street	DO 2-5369
BELGIAN OFFICIAL TOURIST BUREAU 323 Geary Street	YU 2-6922
BELGIAN COMMERCIAL OFFICE 948 Market Street	YU 6-0800
CHINESE CHAMBER OF COMMERCE 730 Sacramento Street	YU 2-3000
FRENCH COMMERCIAL COUNSELOR 400 Montgomery Street	SU 1-0986
FRENCH CHAMBER OF COMMERCE IN THE U.S. 1 Montgomery Street	
FRENCH GOVERNMENT TOURIST OFFICE 323 Geary Street	YU 6-4161
JAPANESE TRAVEL INFORMATION OFFICE 651 Market Street	EX 2-6640
JAPANESE CHAMBER OF COMMERCE 255 California Street	YU 6-6140
ITALIAN COMMERCIAL ATTACHE 785 Market Street	YU 2-3551
NETHERLANDS CHAMBER OF COMMERCE 444 Market Street	YU 2-4687
NETHERLANDS INFORMATION SERVICE 220 Montgomery Street	EX 2-7948
PHILIPPINES CHAMBER OF COMMERCE 24 California Street	SU 1-6342
SWEDISH CHAMBER OF COMMERCE 465 California Street	GA 1-5151
SWISS NATIONAL TOURIST BUREAU 661 Market Street	YU 6-5138
TURKISH INFORMATION BUREAU 347 Stockton Street	SU 1-7375
WORLD TRADE ASSOCIATION CHAMBER OF COMMERCE 333 Pine Street	EX 2-4511

VI

INTERNATIONAL, INTERCULTURAL AND INTERFAITH ORGANIZATIONS

AMERICAN FRIENDS SERVICE COMMITTEE 1830 Sutter Street	WE 1-1825
ANTI-DEFAMATION LEAGUE OF BNAI BRITH 40 First Street	YU 2-4003
ARTISTS' EMBASSY 130 Bush Street	GA 1-1774
CATHOLIC COMMITTEE FOR REFUGEES 1825 Mission Street	UN 3-3200
CULTURAL INTEGRATION FELLOWSHIP 250 Union Street	EX 2-8388
COUNCIL FOR CIVIC UNITY 437 Market Street	EX 2-3877
FELLOWSHIP CHURCH FOR ALL PEOPLES 2041 Larkin Street	PR 6-4910
FELLOWSHIP OF RECONCILIATION 905 Creston Road, Berkeley	LA 4-0622
INTERNATIONAL HOUSE, University of California 2299 Piedmont Avenue, Berkeley	AS 3-6600
INTERNATIONAL INSTITUTE OF SAN FRANCISCO 2209 Van Ness Avenue	OR 3-1721
INTERNATIONAL INSTITUTE OF ALAMEDA CO. 297 Lee Street, Oakland	GL 1-2846
LUTHERAN WELFARE SERVICE 3171 22nd Street	VA 6-4195
NATIONAL CONFERENCE OF CHRISTIANS & JEWS 703 Market Street	EX 2-7742
PAN AMERICAN SOCIETY 310 Sansome Street	GA 1-2221
SAN FRANCISCO COMMITTEE FOR SERVICE TO EMIGREES, 1600 Scott St.	FI 6-4648
SAN FRANCISCO COUNCIL OF CHURCHES 83 McAllister Street	UN 1-4963
UNITED NATIONALITIES OF SAN FRANCISCO c/o Mrs. Irene Leutza, 37 Seminole Ave.	JU 7-5518
WORLD AFFAIRS COUNCIL 421 Powell Street	YU 2-2541

RADIO PROGRAMS IN FOREIGN LANGUAGES

STATION	KILOCYCLES	WATTS	ADDRESS	TELEPHONE
KLOK	1170	5000	55 Fifth Street San Francisco	YU 6-0621
KWBR	1310	1000	327 22nd Street Oakland	HI 4-1212
KROW	960	1000	464 19th Street Oakland	TW 3-9600
KSAN	1450	250	1355 Market Street San Francisco	MA 1-8171
KRE	1400	250	601 Ashby Avenue Berkeley	AS 3-7715
KIBE	1220	1000	149 California St. San Francisco	YU 2-6272

		MONDAY TO FRIDAY	SATURDAY	SUNDAY
SPANISH	KLOK	5:00-6:00 A.M.	6:00- 6:15 A.M.	
		6:30-8:00 A.M.	6:30- 8:00 A.M.	
		1:05-3:00 P.M.		12:00- 1:00 P.M.
				2:30- 3:00 P.M.
		3:00-3:30 P.M.		
		5:00-6:00 P.M.	5:00- 6:00 P.M.	
	KWBR	6:00-7:00 P.M.	6:00- 7:00 P.M.	
		7:00-8:30 P.M.		
		6:15-7:15 P.M.		
		8:30-9:30 P.M.		
ITALIAN	KSAN	8:00-8:30 P.M.	9:30-10:00 A.M.	9:30-10:45 A.M.
	KIBE	5:45-6:15 P.M.		
	KLOK			10:00-11:00 A.M.
	KWBR	8:00-9:00 P.M.		
GREEK	KRE	12:00-1:00 P.M.		
	KROW	5:00-5:45 P.M.	8:00- 9:00 P.M.	
	KSAN	7:30-8:00 P.M.	11:00-Noon	
	KSAN	8:30-9:00 P.M.		
	KSAN			
FRENCH	KLOK		11:05-Noon	
	KSAN	7:00-7:15 P.M. (Tues.-Wed.)	10:30-11:00 A.M.	

PORTU- GUESE	KLOK	6:15-6:30 A.M. 3:55-5:00 P.M.	6:15- 6:30 A.M. 8:00- 9:30 A.M. 1:00- 2:30 P.M.	1:00- 1:30 P.M.
	KWBR	6:30-7:00 A.M. 7:15-8:00 P.M.		
	KIBE	6:15-6:45 P.M.		
CHINESE	KSAN	11:00 P.M. Midnight	11:00 P.M. Midnight	
JAPANESE	KLOK	8:30-9:00 P.M.	4:00- 4:30 P.M.	5:00- 6:00 P.M.
JUGOSLAV	KLOK			1:30- 2:30 P.M.
FILIPINO	KLOK		7:00- 7:30 P.M.	
POLISH	KLOK		9:30-10:00 A.m.	
SCANDI- NAVIAN	KLOK			Noon- 1:00 P.M.
YIDDISH	KSAN			12:30- 1:30 P.M.

Because of frequent changes in station times
see your newspaper for correct time.

—VIII—

THEATRES EXHIBITING FOREIGN FILMS

INTERNATIONAL

BRIDGE THEATRE
CLAY THEATRE
LARKIN THEATRE
RIO THEATRE
VOGUE THEATRE

Geary Blvd. & Blake St.
Fillmore & Clay Streets
820 Larkin Street
Union & Fillmore Streets
2639 Sacramento Street

SPANISH

VICTORIA THEATRE
STAR THEATRE

2932 16th Street
717 Market St., Oakland

GERMAN

RITA THEATRE

1596 Church Street

CHINESE

GRANDVIEW
SUN SING
WORLD THEATRE

736 Jackson Street
1021 Grant Avenue
649 Broadway

JAPANESE

KINMON GAKUEN

2031 Bush Street

PORTUGUESE, BRAZILIAN

EASTMONT THEATRE

7402 McArthur Blvd.,
Oakland

Arabic films from Egypt are shown occasionally at the Victoria Theatre, 2932 16th St., San Francisco.

Russian films are shown on Sundays at the World Theatre, 649 Broadway.

CALENDAR OF NATIONAL AND FOLK FESTIVALS CELEBRATED IN SAN FRANCISCO

Each of the ethnic groups in the Bay district celebrate their holidays and festivals with songs, dances, speeches and processions. Visitors are usually welcome. In most cases the holidays are observed on the Saturday or Sunday nearest the calendar date.

Christian celebrations follow the liturgical calendar which is regulated by the lunar system. Easter is the central celebration. All Christians compute the date of Easter by the moon, (the first Sunday after the full moon on or after March 21; if the full moon and March 21 fall on Sunday, then Easter is March 28), so that Easter falls on a different calendar date. Catholics, Maronite and Melchite Syrians, Hellenic Orthodox Greeks and all Protestant denominations adhere to the Gregorian calendar. Most Byzantine Catholics—Russian, Ukrainian and Hungarian—and the Orthodox—Bulgarian, Ukrainian, Greek, Russian, Serbian—follow the old Julian calendar. Orthodox Syrians and Gregorian Armenians celebrate some of their church holidays according to one, others according to the other calendar. Chinese, Japanese, Moslems and Jews have their own calendars according to the lunar system.

Easter, therefore, and all the holidays associated with it (Palm Sunday, Holy Week, Good Friday, Ascension, Pentecost, Corpus Christi and Trinity Sunday) may be celebrated a week or five weeks apart. Armenians celebrate their Easter according to the Gregorian calendar, the Orthodox Syrians according to the Julian calendar.

Special celebrations connected with Easter are:

CARNIVAL

During the days immediately preceding the beginning of Lent. (Mardi Gras: Faschings in German: Zapusty Polish, Maslianica in Russian.)

ASH WEDNESDAY

Roman Catholics

PALM SUNDAY

Blessing of Palms by Roman Catholics and some Protestants. Blessing of Pussy Willows by Byzantine Catholics and Orthodox.

GOOD FRIDAY

Observed by all groups.

EASTER	All groups.
ASCENSION	40 days after Easter—all groups.
PENTECOST	10 days after Ascension—all groups.
CORPUS CHRISTI	Thursday of the second week after Pentecost—Catholics and Episcopalians.

In the list of calendar festivals to follow, Christian groups celebrating their holidays according to the Gregorian calendar are marked (G); those following the Julian calendar are marked (J).

Jewish holidays are celebrated according to the old Hebrew calendar and therefore fall on different days every year. The most important are:

ROSH HOSHONAH (New Years Day)	Between Middle of September and beginning of October.
YOM KIPPUR (Day of Attonement)	Ninth day after New Years.
SUCCOTH (Tabernacles) (Rejoicing of the Law, originally a Harvest Festival)	Between end of September and second half of October.
HANNUKAH (Feast of Dedication) (Festival of Lights)	During December
PURIM (Feast of Deliverance from Haman of Babylon)	During March.
PASSOVER (Feast of Deliverance from Egypt.)	April or May—8 days.

The Moslem year begins on the anniversary of the Hegira—the flight of Mohammed from Mecca to Medina. The Moslem year has 12 lunar months—354 days. The months fall at different times of the year from ours. The Moslem New Year in 1955 was on August 20, which was the beginning of the Moslem year 1375. The month of Ramadan, the great period of fasting during which all good Moslems do not eat, drink, smoke or bathe from sunrise to sunset lasted from April 22 to May 21, 1955.

Japanese and Chinese observe some of their festivals according to the Gregorian calendar, others according to the old lunar calendar. The Japanese have devised a simple method of reckoning festivals by celebrating on the day when the date of

the month coincides with the numerical order of the month in the year. For example, the first day of the first month, New Year, is also the birthday of all Japanese. Other celebrations are held the third day of the third month, the fifth day of the fifth month, tenth day of the tenth month, etc. The important holidays are:

Jan. 20 to Feb. 20	The first day of the first moon between these dates is Chinese New Year.
Feb. 3 or 4	Japanese Bean-throwing Night.
Around Easter Time	Third day of the third moon is Chinese Ching Ming Festival, also called Festival of the Tombs.
Sept. 1 to Oct. 30	15th Day of the Seventh Moon is Chinese Ghost Festival—worship of the dead ancestors.

JANUARY

1. New Years Day
6. Epiphany (G)
Day of the Three Kings (American Indian, Mexican, Spaniards, Latin Americans)
- Christmas Eve (J)
7. Christmas Day (J) (Russians, Ukrainians, Serbs, Armenians)
14. New Years Day (J)
18. Epiphany Eve (J) (Ukrainians)
19. Epiphany (J) Blessing of the Waters
22. Ukrainian Independence Day
24. Indian Independence Day
28. St. Sava Day (Serbian)
- January 20 to February 20 Chinese New Year

FEBRUARY

2. Candlemas, Blessing of candles in Catholic and Episcopal Churches
3. Svety Vlaho, St. Blaise (Dalmation)
5. Runeberg Day (Swedish Finns)
12. Lincoln's Birthday (Observed by Negro organizations)
16. Lithuanian Independence Day
22. Washington's Birthday
Kosciuszko Day (Polish)
24. Estonian Independence Day
28. Kalevala Day (Finnish)

MARCH

1. St. David's Day (Welsh)
3. Doll Festival (Japanese)
4. Robert Emmet Day (Irish)
Peruvian Independence Day
St. Casimir Day (Lithuanian)
10. Commemoration of Taras Shevenko (Ukrainian)
17. St. Patrick's Day (Irish)
19. St. Joseph's Day (Italian, Portuguese)

25. Annunciation
Greek Independence Day
Some Time in March—Jewish Purim
Late March—Japanese Cherry Blossom Festival

APRIL

12. Birthday of Hans C. Anderson (Danish)
15. Sikh New Year (East Indian Punjabis)
23. St. George's Day (English)
24. Commemoration of Armenian Martyrs of World War I
Some Time in April—Easter (G)
Some Time in April or May—Easter (J)
(Russians, Ukrainians, Greeks, Syrians)
Third Day of Third Moon—Ching Ming Day
(Chinese Festival of the Tombs)
Some Time in April—Jewish Passover

MAY

1. May Day
Socialist Labor Day
2. Ste. Jeanne D'Arc (French)
5. Japanese Boys' Day, Feast of Carp
Cinco de Mayo (Mexican)
6. St. George's Day (J) (Greeks, Serbs, Bulgars)
16. Commemoration of General Stefanik (Slovak)
17. Norwegian Independence Day
Empire Day (British)
20. Cuban Independence Day
25. Armenian Independence Day
In May or April (J) (Russians, Greeks, Syrians,
Ukrainians) Easter

JUNE

- Seven weeks after Easter, Pentecost or Whitsunday
(Portuguese Holy Ghost Festival)
- Eight weeks after Easter, Corpus Christi (Maltese)
3. Commemoration of Christo Botev (Bulgarian)
5. St. Boniface (German Catholics)
6. Swedish Flag Day
13. St. Anthony Day (Italian, Portuguese)
14. National Mourning Day (Lithuanian, Latvian, Estonian)
15. Danish Flag Day
Thursday after 15th Sts. Sahag & Mesrop (Armenian)
17. Independence of Iceland
23. St. John's Eve (Italian, Austrian, Hungarian)
24. St. John's Day (French Canadian)
Midsummer Day (Swedish, Norwegian, Finnish, Estonian,
Latvian)
28. Vidovan Anniversary of Kossovo Polje 1389 (Serbs)

JULY

- Middle of July—Japanese Bon Festival
4. Independence Day of the U.S.A.
Filipino Independence Day
14. Bastille Day (French)
16. Our Lady of Mt. Carmel (Italian)
17. St. Anne (French Canadian)
29. Sts. Cyril & Method, Apostles of the Slavs

AUGUST

1. Swiss Feurnacht
2. Ilin Day (Feast of St. Elias) Anniversary of
Macedonian Uprising, 1903
15. Assumption (Irish, Italian)
16. St. Rocco (Italian)
20. St. Stephen—Patron of Hungary (Hungarian)
28. Assumption (J) (Greeks, Russians, Syrians)
Indonesian Independence Day
- 15th day of Seventh Moon, Chinese Ghost Festival

SEPTEMBER

- Around Labor Day, Hungarian Szuret (Grape Festival)
2. San Esteban, Acoma Indian Corn Dance
 4. Santa Rosalia (Sicilian)
 15. Mexican Independence Day
 16. Central American Independence Day
 19. Laguna Pueblos Indian Fiesta
 20. Garibaldi Day (Italian)
 22. Bulgarian Independence Day
 25. St. Wenceslaus (Vaclav) Day (Czech)

OCTOBER

- First Sunday, Madonna Del Lume—Blessing of
Italian Fishing Fleet
6. German Day
 9. Leif Ericson Day (Scandinavian)
 10. Ten-Ten Day—Chinese Independence Day
 11. Casimir Pulaski Day (Polish)
 12. Columbus Day (Italian)
Dia de la Raza (Spanish, Mexicans, Latin Americans)
 28. Czechoslovak Independence Day
 30. Reformation Day (German & Hungarian Protestants)
 31. Hallowe'en (Scotch, Irish)
Early Fall Japanese Chrysanthemum Festival

NOVEMBER

1. All Saints Day) Gatherings at cemeteries by
 2. All Souls Day) Mexicans & Latin Americans.
 10. Martin Luther Day (All Lutherans)
 11. St. Martin's Day (Germans, Italians, Slovenes)
Polish Independence Day
 12. Birthday of Sun Yat Sen (Chinese)
 18. Latvian Independence Day
 22. Lebanon Independence Day
 30. St. Andrew's Day (Scottish)
- Last Sunday: Beginning of Advent—Lighting of
Advent Candle and Blessing of Advent Wreath.
(German, Austrian, Transylvanian Catholics)

DECEMBER

6. St. Nicholas Day (G) (Germans, Dutch)
Finnish Independence Day
12. Our Lady of Guadalupe (Mexicans, Latin Americans)
13. Midwinter Day—Swedish Santa Lucia Festival of
Lights

Mid-December—Jewish Hannukah (Feast of Lights)

19. St. Nicholas Day (J) (Greeks, Russians, Syrians,
Bulgars)
25. Christmas (G)
31. St. Sylvester's Day (Austrians, Czechs, Hungarians,
Polish)

THE END

The background is a green-tinted photograph of the San Francisco skyline, featuring the Golden Gate Bridge and the city's hills. A yellow topographic map is overlaid on the image, showing the city's contours and the bridge's path.

AROUND THE WORLD IN SAN FRANCISCO

A Guide to the Unexplored San Francisco

by LEONARD AUSTIN

*Where San Franciscans meet, eat,
relax and get to know one another*

FEARON PUBLISHERS